

A decorative border with intricate floral and scrollwork patterns, rendered in a dark brown color, framing the central text.

# **GUZ 13**

# **1Chronicles**

*Bible Commentary:*  
*David Guzik TEV - XIII*

**David Guzik**

**David Guziks' Commentary On**  
**13 1Chronicles**  
**Biblical Text – TEV (Good News Bible)**

**From Adam to Abraham**

**1Ch 1:1** Adam was the father of Seth, Seth was the father of Enosh, Enosh the father of Kenan,

1Ch 1:2 Kenan the father of Mahalalel, Mahalalel the father of Jared.

1Ch 1:3 Jared was the father of Enoch, who was the father of Methuselah; Methuselah was the father of Lamech,

1Ch 1:4 who was the father of Noah. Noah had three sons: Shem, Ham, and Japheth.

1Ch 1:5 The sons of Japheth—Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras—were the ancestors of the peoples who bear their names.

1Ch 1:6 The descendants of Gomer were the people of Ashkenaz, Riphath, and Togarmah.

1Ch 1:7 The descendants of Javan were the people of Elishah, Spain, Cyprus, and Rhodes.

1Ch 1:8 The sons of Ham—Cush, Egypt, Libya, and Canaan—were the ancestors of the peoples who bear their names.

1Ch 1:9 The descendants of Cush were the people of Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah were the people of Sheba and Dedan.

1Ch 1:10 (Cush had a son named Nimrod, who became the world's first great conqueror.)

1Ch 1:11 The descendants of Egypt were the people of Lydia, Anam, Lehab, Naphtuh,

1Ch 1:12 Pathrus, Casluh, and of Crete (from whom the Philistines were descended).

1Ch 1:13 Canaan's sons—Sidon, the oldest, and Heth—were the ancestors of the peoples who bear their names.

1Ch 1:14 Canaan was also the ancestor of the Jebusites, the Amorites, Girgashites,

1Ch 1:15 Hivites, Arkites, Sinites,

1Ch 1:16 Arvadites, Zemarites, and Hamathites.

1Ch 1:17 Shem's sons—Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether, and Meshek—were the ancestors of the peoples who bear their names.

1Ch 1:18 Arpachshad was the father of Shelah, who was the father of Eber.

1Ch 1:19 Eber had two sons; one was named Peleg, because during his time the people of the world were divided, and the other was named Joktan.

1Ch 1:20 The descendants of Joktan were the people of Almodad, Sheleph, Hazarmaveth, Jerah,

1Ch 1:21 Hadoram, Uzal, Diklah,

1Ch 1:22 Ebal, Abimael, Sheba,

1Ch 1:23 Ophir, Havilah, and Jobab.

1Ch 1:24 The family line from Shem to Abram is as follows: Shem, Arpachshad, Shelah,

1Ch 1:25 Eber, Peleg, Reu,

1Ch 1:26 Serug, Nahor, Terah,

1Ch 1:27 and Abram (also known as Abraham).

### **From Abraham to Jacob**

1Ch 1:28 Abraham had two sons, Isaac and Ishmael.

1Ch 1:29 The sons of Ishmael became the heads of twelve tribes: Nebaioth (from the name of Ishmael's oldest son), Kedar, Adbeel, Mibsam,

1Ch 1:30 Mishma, Dumah, Massa, Hadad, Tema,

1Ch 1:31 Jetur, Naphish, and Kedemah.

1Ch 1:32 Abraham had a concubine named Keturah, who bore him six sons: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan had two sons: Sheba and Dedan.

1Ch 1:33 Midian had five sons: Ephah, Ephher, Hanoch, Abida, and Eldaah.

1Ch 1:34 Abraham's son Isaac had two sons, Esau and Jacob.

1Ch 1:35 Esau's sons were Eliphaz, Reuel, Jeush, Jalam, and Korah.

1Ch 1:36 Eliphaz became the ancestor of the following tribes: Teman, Omar, Zephi, Gatam, Kenaz, Timna, and Amalek.

1Ch 1:37 And Reuel became the ancestor of the tribes of Nahath, Zerah, Shammah, and Mizzah.

1Ch 1:38 (38-42) The original inhabitants of Edom were descended from the following sons of Seir: Lotan, who was the ancestor of the clans of Hori and Homam. (Lotan had a sister named Timna.) Shobal, who was the ancestor of the clans of Alvan, Manahath, Ebal, Shephi, and Onam. Zibeon, who had two sons, Aiah and Anah. Anah was the father of Dishon, and Dishon was the ancestor of the clans of Hamran, Eshban, Ithran, and Cheran. Ezer, who was the ancestor of the clans of Bilhan, Zaavan, and Jaakan. Dishan, who was the ancestor of the clans of Uz and Aran.

1Ch 1:43 (43-50) The following kings ruled the land of Edom one after the other, in the time before there were any kings in Israel: Bela son of Beor from Dinhabah Jobab son of Zerah from Bozrah Husham from the region of Teman Hadad son of Bedad from Avith (he defeated the Midianites in a battle in the country of Moab) Samlah from Masrekah Shaul from Rehoboth-on-the-River Baal Hanan son of Achbor Hadad from Pau (his wife was Mehetabel, the daughter of Matred and granddaughter of Mezahab)

1Ch 1:51 The people of Edom were divided into the following tribes: Timna, Alvah, Jetheth,

1Ch 1:52 Oholibamah, Elah, Pinon,

1Ch 1:53 Kenaz, Teman, Mibzar,

1Ch 1:54 Magdiel, and Iram.

## **1 Chronicles 1:1-54**

### **1 Chronicles 1 – From Adam to Abraham**

#### **A. From Adam to Abraham.**

*1. (1-4) From Adam to the Sons of Noah.*

**Adam, Seth, Enosh, Cainan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth.**

a. **Adam, Seth, Enosh:** The opening verse of the Books of Chronicles indicates something of their focus. We know that Adam and Eve actually had three sons by name (Gen 4:1-2; Gen 4:25) plus many other unnamed sons and daughters (Gen 5:4). Yet in this first verse we read nothing of Cain or Abel; only of **Seth**. This indicates that the Chronicler was inspired by God to make a selective genealogy for a specific purpose.

i. The Books of 1 and 2 Chronicles were originally one book, and focus historically on King David and his dynasty after him. The actual history begins with the death of Saul, but the stage is set with these genealogical tables. The story continues until the return of the exiles from the Babylonian captivity, leading many to think that the Books were written by Ezra or at least in his time.

ii. "Since Chronicles appears to be the work of an individual writer, who was a Levitical leader, some identification with Ezra the priest and scribe (Ezr 7:1-6) appears possible from the outset." (Payne)

iii. We can imagine the importance of these genealogical lists for the returning exiles. The message of the continuity of God's work through the generations was important for them, as well as helping them to affirm their own place in that flow of God's work through the ages.

iv. "The principle design of the writer appears to have been this: to point out, from the public registers, which were still preserved, what had been the state of the different families previously to the captivity, that at their return they might enter in and repossess their respective inheritances. He enters particularly into the functions, genealogies, families, and orders of the *priests* and *Levites*; and this was peculiarly necessary after the return from the captivity, to the end that the worship of God might be conducted in the same way as before, and the by the proper legitimate persons." (Clarke)

v. "These books of the Chronicles are not the same which are so called, 1Ki 14:19, and elsewhere, (because some passages said to be there mentioned are not found here,) but other books, and written by other persons, and for other ends." (Poole)

vi. "It was not in fact until the fourth century that a.d. that Jerome, the famous Bible translator, first applied the term 'Chronicle' to these books... The mediating influence came from Luther, whose German title, *Die Chronika*, passed into English with Bible translations proliferated during the Reformation period." (Selman)

b. **Noah, Shem, Ham, and Japheth:** This father and his three sons – each survivors of the flood – became the basis for the nations in the post-flood world.

i. The span from Adam to Noah and his sons is common to all humanity. This first chapter is "A summary of the 'generations' of Genesis, from Adam to Edom/Esau, shows that all the nations were God's creation and therefore part of his special purpose for Israel." (Selman)

*2. (5-7) The descendants of Japheth, the son of Noah.*

**The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer were Ashkenaz, Diphath, and Togarmah. The sons of Javan were Elishah, Tarshishah, Kittim, and Rodanim.**

a. **The sons of Japheth:** It is commonly supposed that "The seven sons of Japheth founded the people of Europe and northern Asia." (Payne)

- From **Javan** came Greek Ionia.
- From **Gomer** came the ancient Cimmerians of the Russian plains.
- From **Madai** came the Medes and Persians of Iran.
- From **Tubal** and **Meshech** came the inhabitants of the Turkish plateau.

b. **Kittim, and Rodanim:** These are respectively the islands of Cyprus and Rhodes.

*3. (8-16) The descendants of Ham, the son of Noah.*

**The sons of Ham were Cush, Mizraim, Put, and Canaan. The sons of Cush were Seba, Havilah, Sabta, Raama, and Sabtecha. The sons of Raama were Sheba and Dedan. Cush begot Nimrod; he began to be a mighty one on the earth. Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim (from whom came the Philistines and the Caphtorim). Canaan begot Sidon, his firstborn, and Heth; the Jebusite, the Amorite, and the Girgashite; the Hivite,**

**the Arkite, and the Sinite; the Arvadite, the Zemarite, and the Hamathite.**

a. **Ham:** The descendants of Ham are the peoples who populated Africa and the Far East.

b. **Cush:** Apparently, this family divided into two branches early. Some founded Babylon (notably, **Nimrod**) and others founded Ethiopia.

i. Clarke cites an early Jewish Targum regarding Nimrod, who **began to be a mighty one on the earth**: "He began to be bold in sin, a murderer of the innocent, and a rebel before the Lord."

c. **Mizraim:** This is another way the Bible refers to Egypt. **Put** refers to Libya, the region of North Africa west of Egypt. **Canaan** refers to the peoples who originally settled the land we today think of as Israel and its surrounding regions.

i. **From whom came the Philistines:** "The Hamitic Philistines were 'sea peoples' before settling in Palestine, coming from the Casluhim, who were of Egyptian origin but are related to the Minoan culture of Caphtor (Crete) and the southern coast of Asia Minor." (Payne)

4. (17-27) *The descendants of Shem, the son of Noah.*

**The sons of Shem were Elam, Asshur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshech. Arphaxad begot Shelah, and Shelah begot Eber. To Eber were born two sons: the name of one was Peleg, for in his days the earth was divided; and his brother's name was Joktan. Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Ebal, Abimael, Sheba, Ophir, Havilah, and Jobab. All these were the sons of Joktan. Shem, Arphaxad, Shelah,**



**Eber, Peleg, Reu, Serug, Nahor, Terah, and Abram, who is Abraham.**

a. **The sons of Shem:** From Shem came **Elam**, who was an ancestor to the Persian peoples; **Asshur**, who was the father of the Assyrians; **Lud** was father to the Lydians who lived for a time in Asia Minor; and **Aram** was father to the Arameans, who we also know as the Syrians. **Arphaxad** was the ancestor to Abram and the Hebrews.

i. Significantly, these included the nations from under which the people of Israel were largely exiled (the Persians). As the Chronicler includes lists this sweeping panorama of all the nations as a part of God's plan, it assured Israel that *they* were still part of this plan and so were the nations to whom they had been exiled.

b. **Uz:** Later, a region in Arabia was named after this son of Aram. Job came from the land of Uz (Job 1:1).

i. "Uz gave the name of the home of the patriarch Job (Job 1:1), who may thus have been an early Edomite descendant of Esau (cf. Lam 4:21)." (Payne)

ii. Some think that **Jobab** is another name for Job, but their names are actually quite different in the Hebrew. "Supposed by some to be the same as *Job*, whose book forms a part of the canon of Scripture. But in their names there is no similarity." (Clarke)

c. **And Shelah begot Eber:** "The name Eber forms the root of 'Hebrew'; but this patriarch was the ancestor not only of Abraham (v. 27), but also of a number of other unsettled people, known in ancient history as Habiru or Apiru." (Payne)

d. **Peleg, for in his days the earth was divided:** This seems to refer to the dividing of the nations at the tower

of Babel described in Gen 11:1-9.

## **B. The sons of Abraham and their descendants to David.**

### *1. (28) The sons of Abraham.*

#### **The sons of Abraham were Isaac and Ishmael.**

a. **Isaac**: This was the son of promise and the covenant, whose birth was announced in Genesis 17, 18 and whose life is recorded in Genesis 21-27.

b. **Ishmael**: This was the son born of Hagar, blessed as a son of Abraham but not an heir to the promise or the covenant (Genesis 16, 21).

### *2. (29-31) The descendants of Abraham through Ishmael.*

**These are their genealogies: The firstborn of Ishmael was Nebajoth; then Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah. These were the sons of Ishmael.**

a. **These were the sons of Ishmael**: God promised to make a great nation through **Ishmael** (Gen 21:18). These descendants were the beginning of the fulfillment of that promise, ultimately fulfilled in the Arabic peoples.

### *3. (32-33) The descendants of Abraham through Keturah.*

**Now the sons born to Keturah, Abraham's concubine, were Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan were Sheba and Dedan. The sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah.**

a. **All these were the children of Keturah**: This was the second wife of Abraham, taken after the death of Sarah (Gen 25:1-4).

*4. (34-42) The descendants of Abraham through Issac's son Esau.*

**And Abraham begot Isaac. The sons of Isaac were Esau and Israel. The sons of Esau were Eliphaz, Reuel, Jeush, Jaalam, and Korah. And the sons of Eliphaz were Teman, Omar, Zephi, Gatam, and Kenaz; and by Timna, Amalek. The sons of Reuel were Nahath, Zerah, Shammah, and Mizzah. The sons of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. And the sons of Lotan were Hori and Homam; Lotan's sister was Timna. The sons of Shobal were Alian, Manahath, Ebal, Shephi, and Onam. The sons of Zibeon were Ajah and Anah. The son of Anah was Dishon. The sons of Dishon were Hamran, Eshban, Ithran, and Cheran. The sons of Ezer were Bilhan, Zaavan, and Jaakan. The sons of Dishan were Uz and Aran.**

- a. **The sons of Isaac were Esau and Israel:** Of these two sons, only **Israel** was chosen as the son of the promise and the heir of the covenant of Abraham. Nevertheless, **the sons of Esau** still were important to God and had a place in His eternal plan.

*5. (43-54) The Kings and Chiefs of Edom*

**Now these were the kings who reigned in the land of Edom before a king reigned over the children of Israel: Bela the son of Beor, and the name of his city was Dinhabah. And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place. When Jobab died, Husham of the land of the Temanites reigned in his place. And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. The name of his city was Avith. When Hadad died, Samlah of Masrekah reigned in his place. And when Samlah died, Saul of Rehoboth-by-**

**the-River reigned in his place. When Saul died, Baal-Hanan the son of Achbor reigned in his place. And when Baal-Hanan died, Hadad reigned in his place; and the name of his city was Pai. His wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab. Hadad died also. And the chiefs of Edom were Chief Timnah, Chief Aliah, Chief Jetheth, Chief Aholibamah, Chief Elah, Chief Pinon, Chief Kenaz, Chief Teman, Chief Mibzar, Chief Magdiel, and Chief Iram. These were the chiefs of Edom.**

a. **These were the kings who reigned in the land of Edom before a king reigned over the children of Israel:** It seems that the kings of Edom came into power *before* the kings of Israel. In this, the Chronicler reminds the reader that God's ways have their own timing and wisdom; a timing and wisdom which is sometimes apparent and sometimes not.

i. This list of the **kings** of Edom shows that Esau was indeed a blessed man (Gen 33:8-16, Genesis 36), though he was rejected as the inheritor of the covenant of Abraham.

b. **Bela... Jobab... Zerah... Husham:** The steady repetition of the names may seem to be an irrelevant blur to the modern reader, but they have an important place in God's plan of the ages. If nothing else, they demonstrate the *reality* of prior generations and our *connection* to both them and God's broader plan – just as a walk through a graveyard can speak the same things to us.

i. "This is an ancient graveyard. The names of past generations who were born and died, who loved and suffered, who stormed and fought through the world, are engraven on these solid slabs. But there is no

inscription to record their worth or demerit. Just names, and nothing more.” (Meyer)

c. **These were the chiefs of Edom:** The chapter closes without a mention of the name of God in the entire chapter. Yet, as the Chronicler mentions these men as quoting from the sacred history of Genesis, God is the unspoken main character in the entire sweeping drama.

i. “This chapter has therefore become a panoramic view of God’s dealings with humanity in both creation and redemption. God’s name does not actually appear, of course, but his activity is visible everywhere to the discerning reader.” (Selman)

ii. We see God almost everywhere in this chapter:

- We see God calling out for Adam, hiding in his shame.
- We see God blessing the birth of Seth, providing a son to replace on murdered and the other a murderer.
- We see God walking with Enoch.
- We see God calling to Noah and shutting the door of the ark.
- We see God speaking to the sons of Noah and making His covenant with them.
- We see God as the Most High, dividing an inheritance to the nations (Deu 32:8).
- We see God dividing the earth at the tower of Babel in the days of Peleg.
- We see God choosing a Babylonian from an idol worshipping family named Abraham.
- We see God stopping the sacrificial knife held over a surrendered Isaac.

- We see God orchestrating the choice of Israel over his brother Esau, despite all fleshly efforts of man to do otherwise.
- We see God blessing Esau and his descendants, as He promised to do.

## **A Genealogy of David**

**1Ch 2:1** Jacob had twelve sons: Reuben, Simeon, Levi, Judah, Issachar, Zebulun,

1Ch 2:2 Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

1Ch 2:3 Judah had five sons in all. By his wife Bathshua, a Canaanite, he had three sons: Er, Onan, and Shelah. His oldest son, Er, was so evil that the LORD killed him.

1Ch 2:4 By his daughter-in-law Tamar, Judah had two more sons, Perez and Zerah.

1Ch 2:5 Perez had two sons, Hezron and Hamul.

1Ch 2:6 His brother Zerah had five sons: Zimri, Ethan, Heman, Calcol, and Darda.

1Ch 2:7 Achan son of Carmi, one of Zerah's descendants, brought disaster on the people of Israel by keeping loot that had been devoted to God.

1Ch 2:8 Ethan had one son, Azariah.

1Ch 2:9 Hezron had three sons: Jerahmeel, Ram, and Caleb.

1Ch 2:10 The family line from Ram to Jesse is as follows: Ram, Amminadab, Nahshon (a prominent man of the tribe of Judah),

1Ch 2:11 Salmon, Boaz,

1Ch 2:12 Obed, and Jesse.

1Ch 2:13 Jesse had seven sons. In order of age they were: Eliab, Abinadab, Shammah,

1Ch 2:14 Nethanel, Raddai,

1Ch 2:15 Ozem, and David.

1Ch 2:16 He also had two daughters, Zeruiah and Abigail. Jesse's daughter Zeruiah had three sons: Abishai, Joab, and Asahel.

1Ch 2:17 His other daughter Abigail married Jether, a descendant of Ishmael, and they had a son named Amasa.

1Ch 2:18 Hezron's son Caleb married Azubah and had a daughter named Jerioth. She had three sons: Jeshur, Shobab, and Ardon.

1Ch 2:19 After the death of Azubah, Caleb married Ephrath, and they had a son named Hur.

1Ch 2:20 Hur's son was Uri, and his grandson was Bezalel.

1Ch 2:21 When Hezron was sixty years old, he married Machir's daughter, the sister of Gilead. They had a son named Segub,

1Ch 2:22 and Segub had a son named Jair. Jair ruled twenty-three cities in the territory of Gilead.

1Ch 2:23 But the kingdoms of Geshur and Aram conquered sixty towns there, including the villages of Jair and Kenath, and the towns nearby. All the people who lived there were descendants of Machir, the father of Gilead.

1Ch 2:24 After Hezron died, his son Caleb married Ephrath, his father's widow. They had a son named Ashhur, who founded the town of Tekoa.

1Ch 2:25 Jerahmeel, the oldest son of Hezron, had five sons: Ram, the oldest, Bunah, Oren, Ozem, and Ahijah.

1Ch 2:26 (26-27) Ram had three sons: Maaz, Jamin, and Eker. Jerahmeel had another wife, a woman named Atarah, and they had a son, Onam.

1Ch 2:28 Onam had two sons, Shammai and Jada, and Shammai also had two sons, Nadab and Abishur.

1Ch 2:29 Abishur married a woman named Abihail, and they had two sons, Ahban and Molid.

1Ch 2:30 Abishur's brother Nadab had two sons, Seled and Appaim, but Seled died without having any sons.

1Ch 2:31 Appaim was the father of Ishi, Ishi was the father of Sheshan, and Sheshan the father of Ahlai.

1Ch 2:32 Jada, the brother of Shammai, had two sons, Jether and Jonathan, but Jether died without having any sons.

1Ch 2:33 Jonathan had two sons, Peleth and Zaza. All these were descendants of Jerahmeel.

1Ch 2:34 Sheshan had no sons, only daughters. He had an Egyptian servant named Jarha,

1Ch 2:35 to whom he gave one of his daughters in marriage. They had a son named Attai.

1Ch 2:36 The family line from Attai to Elishama is as follows: Attai, Nathan, Zabad,

1Ch 2:37 Ephlal, Obed,

1Ch 2:38 Jehu, Azariah,

1Ch 2:39 Helez, Eleasah,

1Ch 2:40 Sismai, Shallum,

1Ch 2:41 Jekamiah, and Elishama.

1Ch 2:42 The oldest son of Caleb, Jerahmeel's brother, was named Mesha. Mesha was the father of Ziph, who was the father of Mareshah, who was the father of Hebron.

1Ch 2:43 Hebron had four sons: Korah, Tappuah, Rekem, and Shema.

1Ch 2:44 Shema was the father of Raham and the grandfather of Jorkeam. Rekem, Shema's brother, was the father of Shammai,

1Ch 2:45 who was the father of Maon, who was the father of Bethzur.

1Ch 2:46 Caleb had a concubine named Ephah, and by her he had three more sons: Haran, Moza, and Gazez. Haran also had a son named Gazez.



1Ch 2:47 (A man named Jahdai had six sons: Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.)

1Ch 2:48 Caleb had another concubine, Maacah, who bore him two sons, Sheber and Tirhanah.

1Ch 2:49 Later she had two more sons: Shaaph, who founded the town of Madmannah; and Shevah, who founded the towns of Machbenah and Gibeah. In addition, Caleb had a daughter named Achsah.

1Ch 2:50 The following are also descendants of Caleb. Hur was the oldest son of Caleb and his wife Ephrath. Hur's son Shobal founded Kiriath Jearim,

1Ch 2:51 his second son Salma founded Bethlehem, and his third son Hareph founded Bethgader.

1Ch 2:52 Shobal, the founder of Kiriath Jearim, was the ancestor of the people of Haroeh, of half the inhabitants of Menuhoth,

1Ch 2:53 and of the following clans that lived in Kiriath Jearim: the Ithrites, Puthites, Shumathites, and Mishraites. (The people of the cities of Zorah and Eshtaol were members of these clans.)

1Ch 2:54 Salma, the founder of Bethlehem, was the ancestor of the people of Netophath, of Atroth Beth Joab, and of the Zorites, who were one of the two clans in Manahath.

1Ch 2:55 (The following clans of experts in writing and copying documents lived in the town of Jabez: the Tirathites, Shimeathites, and Sucathites. They were Kenites who had intermarried with the Rechabites.)

## **1 Chronicles 2:1-55**

### **1 Chronicles 2 – Descendants of Abraham and Judah**

#### **A. Descendants of Abraham.**

*1. (1-2) The descendants of Abraham through Israel.*

**These were the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.**

a. **These were the sons of Israel:** The line of the patriarchs began with Abraham, and was passed down to Isaac (and not Ishmael) and then to Jacob/Israel (and not to Esau). Yet with the **sons of Israel**, all the sons were chosen as inheritors of the covenant.

b. **Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Benjamin, Naphtali, Gad, and Asher:** These twelve sons of Israel actually became 13 tribes of Israel, because two tribes came from **Joseph** (Manasseh and Ephraim).

i. "The order of names follows Gen 35:23-26, with one exception. Dan is expected after Benjamin, and no convincing reason has been put forward for the change (*cf.* also Exo 1:2-4). A different order is used in the following chapters." (Selman)

*2. (3-17) The descendants of Judah to the family of Jesse, the father of David.*

**The sons of Judah were Er, Onan, and Shelah. These three were born to him by the daughter of Shua, the Canaanitess. Er, the firstborn of Judah, was wicked in the sight of the LORD; so He killed him. And Tamar, his daughter-in-law, bore him Perez and Zerah. All the sons of Judah were five. The sons of Perez were Hezron and Hamul. The sons of Zerah were Zimri, Ethan, Heman, Calcol, and Dara; five of them in all. The son of Carmi was Achar, the troubler of Israel, who transgressed in the accursed thing. The son of Ethan was Azariah. Also the sons of Hezron who were born to him were Jerahmeel, Ram, and Chelubai. Ram begot Amminadab, and Amminadab begot Nahshon, leader of the children of Judah; Nahshon begot Salma,**

**and Salma begot Boaz; Boaz begot Obed, and Obed begot Jesse; Jesse begot Eliab his firstborn, Abinadab the second, Shimea the third, Nethanel the fourth, Raddai the fifth, Ozem the sixth, and David the seventh. Now their sisters were Zeruiah and Abigail. And the sons of Zeruiah were Abishai, Joab, and Asahel; three. Abigail bore Amasa; and the father of Amasa was Jether the Ishmaelite.**

a. **The sons of Judah:** There were twelve sons of Israel, and thirteen tribes from those twelve sons. Yet the tribe of **Judah** received first attention from the Chronicler.

i. "*Judah* heads the tribal genealogies, and receives more extensive treatment than any other tribe. The reason for this special prominence is to be found in the central position of *David's* line (2:10-17; 3:1-24)." (Selman)

ii. "But while our Chronicler lists all twelve of the sons of Israel-Jacob, his attention quickly focuses on Judah (2:3), the description of whose tribe occupies the next two and one-half chapters." (Payne)

b. **Er, the firstborn of Judah, was wicked in the sight of the LORD; so He killed him:** This listing of the line of Judah also includes those with a darker testimony of life, including **Er, Onan, Tamar**, and **Achar** (also known as *Achan* in Jos 7:24-26).

i. "Achan was also guilty of 'unfaithfulness', a key term in Chronicles... This word has the nuance of depriving God of his due, and is Chronicles' favourite explanation for the disaster of the exile." (Selman)

c. **Jesse begot... David the seventh:** This section of genealogy deals with the line of Judah to David, the founder of the Davidic dynasty that ruled over Israel and Judah.

i. **Abishai, Joab, Asahel, and Amasa:** "The genealogies of these four warriors, made famous under their half-uncle David (cf. 2Sa 2:18-19; 2Sa 19:13), are not drawn from 2Sa 2:18; 2Sa 17:25; but apart from this later passage, we would not have known that their mothers, Zeruiah and Abigail, were step-daughters of Jesse, born to David's mother by her presumably earlier marriage to Nahash." (Payne)

## **B. Other descendants of the tribe of Judah.**

1. (18-24) *The family of Hezron, a grandson of Judah.*

**Caleb the son of Hezron had children by Azubah, his wife, and by Jerioth. Now these were her sons: Jeshur, Shobab, and Ardon. When Azubah died, Caleb took Ephrath as his wife, who bore him Hur. And Hur begot Uri, and Uri begot Bezalel. Now afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was sixty years old; and she bore him Segub. Segub begot Jair, who had twenty-three cities in the land of Gilead. (Geshur and Syria took from them the towns of Jair, with Kenath and its towns; sixty towns.) All these *belonged to* the sons of Machir the father of Gilead. After Hezron died in Caleb Ephrathah, Hezron's wife Abijah bore him Ashhur the father of Tekoa.**

a. **Caleb the son of Hezron:** This traces a side-line in the tribe of Judah, separate from the line that culminated in David.

i. "In practice, the otherwise unknown Caleb son of Hezron is probably distinct from Caleb, a Kenizzite and son of Jephunneh, who is frequently said to have 'followed the LORD wholeheartedly' (e.g. Num 14:24; Num 32:12; Jos 14:6; Jos 14:13-14)." (Selman)

Caleb the Kenizzite seems to be mentioned in 1Ch 4:15-16.

b. **Jesher, Shobab, and Ardon:** These obscure names connected with the tribe of Judah are listed for an important general reason. Most of the returning exiles in the general time Chronicles was written were connected to the tribe of Judah.

i. "The land that was occupied by the Jews who had returned from the Babylonian exile consisted primarily of the tribal territories of Judah and Benjamin. Also, the people who make up Ezra's community were largely from these same two tribes (Ezr 1:5; Ezr 10:9)." (Payne)

2. (25-41) *The family of Jerahmeel, a great-grandson of Judah.*

**The sons of Jerahmeel, the firstborn of Hezron, were Ram, the firstborn, and Bunah, Oren, Ozem, and Ahijah. Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam. The sons of Ram, the firstborn of Jerahmeel, were Maaz, Jamin, and Eker. The sons of Onam were Shammai and Jada. The sons of Shammai were Nadab and Abishur. And the name of the wife of Abishur was Abihail, and she bore him Ahban and Molid. The sons of Nadab were Seled and Appaim; Seled died without children. The son of Appaim was Ishi, the son of Ishi was Sheshan, and Sheshan's child was Ahlai. The sons of Jada, the brother of Shammai, were Jether and Jonathan; Jether died without children. The sons of Jonathan were Peleth and Zaza. These were the sons of Jerahmeel. Now Sheshan had no sons, only daughters. And Sheshan had an Egyptian servant whose name was Jarha. Sheshan gave his daughter to Jarha his servant as wife, and she bore him Attai.**

**Attai begot Nathan, and Nathan begot Zabad; Zabad begot Ephlal, and Ephlal begot Obed; Obed begot Jehu, and Jehu begot Azariah; Azariah begot Helez, and Helez begot Eleasah; Eleasah begot Sismai, and Sismai begot Shallum; Shallum begot Jekamiah, and Jekamiah begot Elishama.**

a. **The sons of Jerahmeel:** This traces a side-line in the tribe of Judah, separate from the line that culminated in David.

*3. (42-55) The family of Caleb, a great-grandson of Judah.*

**The descendants of Caleb the brother of Jerahmeel were Mesha, his firstborn, who was the father of Ziph, and the sons of Mareshah the father of Hebron. The sons of Hebron were Korah, Tappuah, Rekem, and Shema. Shema begot Raham the father of Jorkoam, and Rekem begot Shammai. And the son of Shammai was Maon, and Maon was the father of Beth Zur. Ephah, Caleb's concubine, bore Haran, Moza, and Gazez; and Haran begot Gazez. And the sons of Jahdai were Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph. Maachah, Caleb's concubine, bore Sheber and Tirhanah. She also bore Shaaph the father of Madmannah, Sheva the father of Machbenah and the father of Gibeon. And the daughter of Caleb was Achsah. These were the descendants of Caleb: The sons of Hur, the firstborn of Ephrathah, were Shobal the father of Kirjath Jearim, Salma the father of Bethlehem, and Hareph the father of Beth Gader. And Shobal the father of Kirjath Jearim had descendants: Haroeh, and half of the families of Manuhoth. The families of Kirjath Jearim were the Ithrites, the Puthites, the Shumathites, and the Mishraites. From these came the Zorathites and the Eshtaulites. The sons of Salma were Bethlehem, the Netophathites,**

**Atroth Beth Joab, half of the Manahethites, and the Zorites. And the families of the scribes who dwelt at Jabez were the Tirathites, the Shimeathites, and the Suchathites. These were the Kenites who came from Hammath, the father of the house of Rechab.**

a. **The descendants of Caleb:** This traces another side-line in the tribe of Judah, separate from the line that culminated in David.

i. "Caleb's 'daughter' Acsah was only a distant descendant of Caleb the son of Hezron, though she was an immediate daughter of Caleb the son of Jephunneh, the faithful spy (listed in 4:15). She is remembered as the bride of Othniel, the first of the judges (Jdg 3:9-11), having been promised to him for his conquest of Debir (Jos 15:15-19; Jdg 1:11-15)." (Payne)

b. **These are the Kenites:** "The Kenites were originally a foreign people (Gen 15:19), some of whom, by marriage or adoption, became incorporated into the tribe of Judah." (Payne)

## **Descendants of David**

**1Ch 3:1** (1-3) The following, in order of age, are David's sons who were born while he was in Hebron: Amnon, whose mother was Ahinoam from Jezreel Daniel, whose mother was Abigail from Carmel Absalom, whose mother was Maacah, daughter of King Talmai of Geshur Adonijah, whose mother was Haggith Shephatiah, whose mother was Abital Ithream, whose mother was Eglah

1Ch 3:4 All six were born in Hebron during the seven and a half years that David ruled there. In Jerusalem he ruled as king for thirty-three years,

1Ch 3:5 and many sons were born to him there. His wife Bathsheba, daughter of Ammiel, bore him four sons:

Shimea, Shobab, Nathan, and Solomon.

1Ch 3:6 He had nine other sons: Ibhar, Elishua, Elpelet,

1Ch 3:7 Nogah, Nepheg, Japhia,

1Ch 3:8 Elishama, Eliada, and Eliphelet.

1Ch 3:9 In addition to all these sons, David had sons by his concubines. He also had a daughter, Tamar.

1Ch 3:10 This is the line of King Solomon's descendants from father to son: Solomon, Rehoboam, Abijah, Asa, Jehoshaphat,

1Ch 3:11 Jehoram, Ahaziah, Joash,

1Ch 3:12 Amaziah, Uzziah, Jotham,

1Ch 3:13 Ahaz, Hezekiah, Manasseh,

1Ch 3:14 Amon, and Josiah.

1Ch 3:15 Josiah had four sons: Johanan, Jehoiakim, Zedekiah, and Joahaz.

1Ch 3:16 Jehoiakim had two sons: Jehoiachin and Zedekiah.

1Ch 3:17 These are the descendants of King Jehoiachin, who was taken prisoner by the Babylonians. Jehoiachin had seven sons: Shealtiel,

1Ch 3:18 Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah.

1Ch 3:19 Pedaiah had two sons, Zerubbabel and Shimei. Zerubbabel was the father of two sons, Meshullam and Hananiah, and one daughter, Shelomith.

1Ch 3:20 He had five other sons: Hashubah, Ohel, Berechiah, Hasadiah, and Jushab Hesed.

1Ch 3:21 Hananiah had two sons, Pelatiah and Jeshaiiah. Jeshaiiah was the father of Rephaiah, who was the father of Arnan, the father of Obadiah, the father of Shecaniah.

1Ch 3:22 Shecaniah had one son, Shemaiah, and five grandsons: Hattush, Igal, Bariah, Neariah, and Shaphat.



1Ch 3:23 Neariah had three sons: Elioenai, Hizkiah, and Azrikam.

1Ch 3:24 Elioenai had seven sons: Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani.

## 1 Chronicles 3:1-24

### 1 Chronicles 3 - The Royal Line of David and the House of Jesse

#### A. The descendants of David.

##### 1. (1-3) *The wives of David and their sons.*

**Now these were the sons of David who were born to him in Hebron: The firstborn was Amnon, by Ahinoam the Jezreelitess; the second, Daniel, by Abigail the Carmelitess; the third, Absalom the son of Maacah, the daughter of Talmai, king of Geshur; the fourth, Adonijah the son of Haggith; the fifth, Shephatiah, by Abital; the sixth, Ithream, by his wife Eglah.**

a. **Now these were the sons of David:** David had several wives (seven are listed here; **Ahinoam the Jezreelitess, Abigail the Carmelitess, Maacah, Haggith, Abital, Eglah, Bathshua**). These were in addition to his *concubines* (1Ki 3:9).

i. **Daniel:** "In 2Sa 3:3, this person is called *Chileab*; he probably had two names. The Targum says, 'The second, Daniel, who was also called Chileab, because he was in every respect like to his father.'" (Clarke)

b. **Eglah:** Most suppose that this is another name for Michal, the daughter of Saul.

##### 2. (4-9) *Sons born to David in Jerusalem.*

**These six were born to him in Hebron. There he reigned seven years and six months, and in Jerusalem he reigned thirty-three years. And these were born to**

him in Jerusalem: Shimea, Shobab, Nathan, and Solomon; four by Bathshua the daughter of Ammiel. Also *there* were Ibhar, Elishama, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet; nine *in all*. These were all the sons of David, besides the sons of the concubines, and Tamar their sister.

a. **And in Jerusalem he reigned thirty-three years:**

The reign of David can be divided into these two parts; before he made Jerusalem his capital city and after.

b. **Bathshua:** Most suppose that this is another name for Bathsheba.

i. "*Bathshua* is probably an alternative pronunciation for *Bathsheba*, perhaps influence by 2:3, though *Solomon* is described unexpectedly as her fourth son (*cf.* 2Sa 12:24-25).\" (Selman)

## **B. The royal line of Judah after David.**

1. (10-16) *The line of David unto the time of Judah's exile.*

**Solomon's son was Rehoboam; Abijah was his son, Asa his son, Jehoshaphat his son, Joram his son, Ahaziah his son, Joash his son, Amaziah his son, Azariah his son, Jotham his son, Ahaz his son, Hezekiah his son, Manasseh his son, Amon his son, and Josiah his son. The sons of Josiah were Johanan the firstborn, the second Jehoiakim, the third Zedekiah, and the fourth Shallum. The sons of Jehoiakim were Jeconiah his son and Zedekiah his son.**

a. **Solomon's son was Rehoboam:** This section traces the descent of the line of David from Solomon to the time after the exile, when Chronicles seems to have been written.

i. "All the Davidic kings are here, and only Athaliah, Ahab's daughter (*cf.* 2 Kings 11) is missing.\" (Selman)

ii. "Josiah's firstborn son, Johanan, is not mentioned elsewhere and may have died young." (Payne)

iii. Selman on **Shallum, Jehoiakim, and Zedekiah**: "The information here cannot be reconciled with what is said about their ages in 2Ki 23:31; 2Ki 23:26; 2Ki 24:18, and it is easiest to assume some scribal error in connection with the numbers."

2. (17-24) *The line of David after the time of Judah's exile.*

**And the sons of Jeconiah were Assir, Shealtiel his son, and Malchiram, Pedaiah, Shenazzar, Jecamiah, Hoshama, and Nedabiah. The sons of Pedaiah were Zerubbabel and Shimei. The sons of Zerubbabel were Meshullam, Hananiah, Shelomith their sister, and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-Hesed; five *in all*. The sons of Hananiah were Pelatiah and Jeshaiah, the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, and the sons of Shechaniah. The son of Shechaniah was Shemaiah. The sons of Shemaiah were Hattush, Igal, Bariah, Neariah, and Shaphat; six *in all*. The sons of Neariah were Elioenai, Hezekiah, and Azrikam; three *in all*. The sons of Elioenai were Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani; seven *in all*.**

a. **And the sons of Jeconiah**: These were the descendants of the line of David born *after* the fall of Judah. They carried on the royal line of David.

i. "Jeremiah has said (Jer 22:30) that Jeconiah, or, as he calls him, *Coniah*, should be *childless*; but this must refer to his *posterity* being deprived of the throne, and indeed thus the prophet interprets it himself: *For no man of his seed shall prosper, sitting upon the throne of David, and ruling anymore in Judah.*" (Clarke)

ii. "Through this multitude of largely unknown names, the Chronicler points out that God's election purposes were still at work despite the vicissitudes of Judah's history (e.g. 2:3,7) and the exile (e.g. 3:17-24)." (Selman)

## **Descendants of Judah**

**1Ch 4:1** These are some of the descendants of Judah: Perez, Hezron, Carmi, Hur, and Shobal.

1Ch 4:2 Shobal was the father of Reaiah, who was the father of Jahath, the father of Ahumai and Lahad, the ancestors of the people who lived in Zorah.

1Ch 4:3 (3-4) Hur was the oldest son of his father Caleb's wife Ephrath, and his descendants founded the city of Bethlehem. Hur had three sons: Etam, Penuel, and Ezer. Etam had three sons: Jezreel, Ishma, and Idbash, and one daughter, Hazzelelponi. Penuel founded the city of Gedor, and Ezer founded Hushah.

1Ch 4:5 Ashhur, who founded the town of Tekoa, had two wives, Helah and Naarah.

1Ch 4:6 He and Naarah had four sons: Ahuzzam, Hephher, Temeni, and Haahashtari.

1Ch 4:7 Ashhur and Helah had three sons: Zereth, Izhar, and Ethnan.

1Ch 4:8 Koz was the father of Anub and Zobebah, and the ancestor of the clans descended from Aharhel son of Harum.

1Ch 4:9 There was a man named Jabez, who was the most respected member of his family. His mother had given him the name Jabez, because his birth had been very painful.

1Ch 4:10 But Jabez prayed to the God of Israel, "Bless me, God, and give me much land. Be with me and keep me from anything evil that might cause me pain." And God gave him what he prayed for.

1Ch 4:11 Caleb, the brother of Shuhah, had a son, Mehir. Mehir was the father of Eshton,

1Ch 4:12 who had three sons: Bethrapha, Paseah, and Tehinnah. Tehinnah was the founder of the city of Nahash. The descendants of these men lived in Recah.

1Ch 4:13 Kenaz had two sons, Othniel and Seraiah. Othniel also had two sons, Hathath and Meonothai.

1Ch 4:14 Meonothai was the father of Ophrah. Seraiah was the father of Joab, the founder of Handcraft Valley, where all the people were skilled workers.

1Ch 4:15 Caleb son of Jephunneh had three sons: Iru, Elah, and Naam. And Elah was the father of Kenaz.

1Ch 4:16 Jehallelel had four sons: Ziph, Ziphah, Tiria, and Asarel.

1Ch 4:17 (17-18) Ezrah had four sons: Jether, Mered, Ephraim, and Jalon. Mered married Bithiah, a daughter of the king of Egypt, and they had a daughter, Miriam, and two sons, Shammai and Ishbah. Ishbah founded the town of Eshtemoa. Mered also married a woman from the tribe of Judah, and they had three sons: Jered, who founded the town of Gedor; Heber, founder of the town of Soco; and Jekuthiel, founder of the town of Zanoah.

1Ch 4:19 Hodiah married the sister of Naham. Their descendants founded the clan of Garm, which lived in the town of Keilah, and the clan of Maacath, which lived in the town of Eshtemoa.

1Ch 4:20 Shimon had four sons: Amnon, Rinnah, Benhanan, and Tilon. Ishi had two sons: Zoheth and Benzoheth.

1Ch 4:21 Shelah was one of Judah's sons. His descendants included Er, who founded the town of Lecah; Laadah, founder of the town of Mareshah; the clan of linen weavers, who lived in the town of Beth Ashbea;

1Ch 4:22 Jokim and the people who lived in the town of Cozeba; and Joash and Saraph, who married Moabite women and then settled in Bethlehem. (These traditions are very old.)

1Ch 4:23 They were potters in the service of the king and lived in the towns of Netaim and Gederah.

### **Descendants of Simeon**

1Ch 4:24 Simeon had five sons: Nemuel, Jamin, Jarib, Zerah, and Shaul.

1Ch 4:25 Shaul's son was Shallum, his grandson was Mibsam, and his great-grandson was Mishma.

1Ch 4:26 Then from Mishma the line descended through Hammuel, Zaccur, and Shimei.

1Ch 4:27 Shimei had sixteen sons and six daughters, but his relatives had fewer children, and the tribe of Simeon did not grow as much as the tribe of Judah did.

1Ch 4:28 Down to the time of King David the descendants of Simeon lived in the following towns: Beersheba, Moladah, Hazarshual,

1Ch 4:29 Bilhah, Ezem, Tolad,

1Ch 4:30 Bethuel, Hormah, Ziklag,

1Ch 4:31 Beth Marcaboth, Hazarsusim, Bethbiri, and Shaaraim.

1Ch 4:32 They also lived in five other places: Etam, Ain, Rimmon, Tochen, and Ashan,

1Ch 4:33 and the surrounding villages, as far southwest as the town of Baalath. These are the records which they kept of their families and of the places where they lived.

1Ch 4:34 (34-38) The following men were the heads of their clans: Meshobab, Jamlech, Joshah son of Amaziah, Joel, Jehu (the son of Joshibiah, the son of Seraiah, the son of Asiel), Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, Ziza (the son of Shiphi, the son of Allon,

a descendant of Jedaiah, Shimri, and Shemaiah). Because their families continued to grow,

1Ch 4:39 they spread out westward almost to Gerar and pastured their sheep on the eastern side of the valley in which that city is located.

1Ch 4:40 They found plenty of fertile pasture lands there in a stretch of open country that was quiet and peaceful. The people who had lived there before were Hamites.

1Ch 4:41 In the time of King Hezekiah of Judah, the men named above went to Gerar and destroyed the tents and huts of the people who lived there. They drove the people out and settled there permanently because there was plenty of pasture for their sheep.

1Ch 4:42 Five hundred other members of the tribe of Simeon went east to Edom. They were led by the sons of Ishi: Pelatiah, Neariah, Rephaiah, and Uzziel.

1Ch 4:43 There they killed the surviving Amalekites, and they have lived there ever since.

## **1 Chronicles 4:1-8:40**

### **1 Chronicles 4 through 8 – The Tribes of Israel and their Descendants**

*"How barren to us is this register, both of incident and interest! And yet, as barren rocks and sandy deserts make integral and necessary parts of the globe; so do these genealogical tables make necessary parts of the history of providence and grace in the maintenance of truth, and the establishment of the church of Christ. Therefore, no one that fears God will either despise or lightly esteem them."*  
(Adam Clarke)

*"Here tribes, and individual men, are seen as gaining importance and value in proportion as they co-operated in the purpose of God."* (G. Campbell Morgan)

## **A. The tribes comprising the later Kingdom of Judah.**

### **1. (4:1-23) *The descendants of Judah.***

**The sons of Judah were Perez, Hezron, Carmi, Hur, and Shobal. And Reaiah the son of Shobal begot Jahath, and Jahath begot Ahumai and Lahad. These were the families of the Zorathites. These were the sons of the father of Etam: Jezreel, Ishma, and Idbash; and the name of their sister was Hazelelponi; and Penuel was the father of Gedor, and Ezer was the father of Hushah. These were the sons of Hur, the firstborn of Ephrathah the father of Bethlehem. And Ashhur the father of Tekoa had two wives, Helah and Naarah. Naarah bore him Ahuzzam, Hephher, Temeni, and Haahashtari. These were the sons of Naarah. The sons of Helah were Zereth, Zohar, and Ethnan; and Koz begot Anub, Zobebah, and the families of Aharhel the son of Harum. Now Jabez was more honorable than his brothers, and his mother called his name Jabez, saying, "Because I bore *him* in pain." And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!" So God granted him what he requested. Chelub the brother of Shuhah begot Mehir, who was the father of Eshton. And Eshton begot Beth-Rapha, Paseah, and Tehinnah the father of Ir-Nahash. These were the men of Rechah. The sons of Kenaz were Othniel and Seraiah. The sons of Othniel were Hathath, and Meonothai *who* begot Ophrah. Seraiah begot Joab the father of Ge Harashim, for they were craftsmen. The sons of Caleb the son of Jephunneh were Iru, Elah, and Naam. The son of Elah was Kenaz. The sons of Jehallelel were Ziph, Ziphah, Tiria, and Asarel. The sons of Ezrah were Jether, Mered, Ephher, and Jalon. And *Mered's***



*wife bore Miriam, Shammai, and Ishbah the father of Eshtemoa. (His wife Jehudijah bore Jered the father of Gedor, Heber the father of Sochoh, and Jekuthiel the father of Zanoah.) And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took. The sons of Hodiah's wife, the sister of Naham, were the fathers of Keilah the Garmite and of Eshtemoa the Maachathite. And the sons of Shimon were Amnon, Rinnah, Ben-Hanan, and Tilon. And the sons of Ishi were Zoheth and Ben-Zoheth. The sons of Shelah the son of Judah were Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of the linen workers of the house of Ashbea; also Jokim, the men of Chozeba, and Joash; Saraph, who ruled in Moab, and Jashubi-Lehem. Now the records are ancient. These were the potters and those who dwell at Netaim and Gederah; there they dwelt with the king for his work.*

a. **The sons of Judah were:** Since the focus of these genealogies is the dynastic line of David, it makes sense that the tribe of **Judah** is listed first.

i. "Ezra expected his readers to recognize (from 2:5, 18, 50) that the five *descendants* of Judah, from Perez to Shobal, were not brothers but successive generations. 'Carmi' must therefore be a scribal error for Caleb." (Payne)

b. **Now Jabez was more honorable than his brothers:** This man **Jabez** is one of the more interesting briefly-mentioned people of the Old Testament. We only know of him from this text, and from the town of scribes that may have been named after him or associated with him (1Ch 2:55).

i. "While through these genealogies, and indeed through all the history, we are occupied with those

connected with government and the procession of events leading to universal issues, it is refreshing to be halted by the story of one man who took his need directly to God and obtained the answer of God's grace." (Morgan)

ii. "On these accounts he was *more honourable than his brethren*. He was of the same stock and the same lineage; he had neither nobility of birth, nor was distinguished by earthly titles; in all these respects he was on a level with his brethren: but God tells us that he was *more honourable than them all*; and why? because he *prayed*, because he *served his Maker*, and because he *lived to do good among men*; therefore he received the honour that cometh from God." (Clarke)

c. **His mother called his name Jabez:** This name is associated with pain or sorrow. For some reason, probably surrounding the circumstances of his birth, his mother named him this. Because of the strong importance of the idea of a *name* in ancient Hebrew culture, this idea of *pain* was heavy with and upon Jabez – perhaps especially in his growing up.

d. **And Jabez called on the God of Israel:** Jabez was honored, and we know little more of him than that he was a man of prayer and that his prayer was answered. One way to gain honor in the Kingdom of God is through prayer, instead of through ambition and achievement. Jabez had four basic requests in his prayer.

i. First, Jabez prayed to be blessed **indeed**. There are many who are blessed, but they are not **blessed indeed**. That is, they have something that is in one sense a blessing (such as family, salvation, wealth, fame, health, security), but yet because of

fundamental dissatisfaction in their life, they are not **blessed indeed**.

- Even worse, sometimes blessings turn out to be a curse to us in that we make an idol of the blessing. In this, we see the great wisdom of Jabez's prayer.
- In the same way, many things that are outwardly curses end up being blessings **indeed** to us.

ii. Jabez prayed for enlarged **territory**. Virtually all older commentators agree with Matthew Poole that Jabez **called on the God of Israel** "when he was undertaking some great and dangerous service," in particular the conquest of the land of Canaan. Therefore, when he prayed "**enlarge my territory**," it was to "drive out these wicked and cursed Canaanites, whom thou hast commanded us to root out, and therefore I justly beg and expect thy blessing in the execution of thy command." (Poole)

- Adam Clarke quotes a Chaldean translation of this prayer, with the line: *and enlarge my borders with disciples*. This, together with the scribal city associated with his name, indicates (but does not prove) that Jabez's desire for more territory was not only to displace the wicked, but also to advance the cause of godliness through the multiplication of disciples.

iii. Jabez asked that the **hand** of God would be **with** him. "The 'hand of the Lord' is a biblical term for God's power and presence in the lives of His people (see Jos 4:24 and Isa 59:1)." (Wilkinson)

- The phrase *the hand of the LORD* is used many times in the Old Testament, and often in a negative sense – that is, in the sense of God's hand being *against* someone in judgment. Here Jabez prayed that the **hand** of the LORD would be **with** him.

- In Psa 77:10, the Psalmist wrote: *I will remember the years of the right hand of the Most High*. Here Jabez prayed in advance for something to remember later – to see the **hand** of God **with** him now.

iv. Jabez asked to be kept from **evil** and that he would **not cause pain**. Some other translations render this with the idea that **pain** Jabez did not want to cause was his own. "He used this expression in allusion to his name, which signifies *grief*; Lord, let me not have that grief which my name implies, and which my sin deserves." (Poole)

- In this Jabez recognized the evil in this world, no doubt because he had lived through much pain in his life.

- In this Jabez recognized that he needed God to keep him from evil.

- In this Jabez recognized that the hand of God to bless us can transform the evil and pain of life.

e. **So God granted him what he requested:** This, of course, is the measure of effective prayer – that it is answered from heaven (allowing that "No" or "Wait" can also be an answer). Yet when we are close to the heart of God and pray for the things important to Him and His kingdom, we expect that our prayers will be **granted** (1Jn 5:14).

i. "If we take up the character and conduct of Jabez in the view given by the *Chaldee*, we shall not only see him as a *pious* and *careful* man, deeply interested in behalf of *himself* and his *family*, but we shall see him as a *benevolent* man, labouring for the welfare of others, and especially for the religious instruction of *youth*. He founded *schools*, in which the young and rising generation were taught useful knowledge, and

especially the knowledge of God. He had *disciples*, which were divided into *three classes*, who distinguished themselves by their *fervour* in the *worship of God*, by their *docility* in obediently hearing and treasuring up the advices and instructions of their teachers, and by their deep piety to God in bringing forth the fruits of the Spirit. The *spirit of prophecy*, that is, of *prayer* and *supplication*, *rested upon them*." (Clarke)

ii. "Reader, imitate the conduct of this worthy Israelite that thou mayest be a partaker of his blessings." (Clarke)

**f. And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took:** "The wife of Mered here intended is Bithiah (v. 18). Her identification as a daughter of Pharaoh would locate this event during the early part of Israel's sojourn in Egypt (before 1800 b.c.), the union probably being made possible because of Joseph's prominence." (Payne)

**g. These were the potters and those who dwell at Netaim and Gederah; there they dwelt with the king for his work:** Since the broad focus of these chapters is to point to the tribe of Judah and especially to the family of David, these receive special mention because they worked for the king and lived with the king. Charles Spurgeon preached a wonderful sermon on this verse, with four points under the title

*With the King for His Work!*

i. *Our King has many kinds of servants.* He has soldiers, watchmen, heralds, scribes, musicians, house servants, gardeners, servants for the children. We should therefore value the different servants and understand and value our own place of service.

ii. *All who live with our King must work.* "They did not live on the king's bounty and dwell on the king's country estates to do nothing, but they dwelt there for his work. I do not know whether all that call my Master 'Lord' have caught this idea. I have thought that some of our church members imagine that the cause of Christ was a coach, and that they were to ride on it, and that they would prefer the box seat." (Spurgeon)

iii. *Those that work for the King ought to live with Him.* "Now, those that live with Jesus Christ have a sort of secret alphabet between themselves and him. Oftentimes when a Christian man does the right thing... Do you know why he had that knack? He lived with his Master, so he knew what you knew not. He knew the meaning of his Master's eye, and it guided him." (Spurgeon)

iv. *We are working for the King.* "And after you have received Christ then you shall go forth and serve him. Put out an empty hand and receive Christ into it by a little faith, and then go and serve him, and the Lord bless you henceforth and for ever." (Spurgeon)

## *2. (4:24-43) The descendants of Simeon.*

**The sons of Simeon were Nemuel, Jamin, Jarib, Zerah, and Shaul, Shallum his son, Mibsam his son, and Mishma his son. And the sons of Mishma were Hamuel his son, Zacchur his son, and Shimei his son. Shimei had sixteen sons and six daughters; but his brothers did not have many children, nor did any of their families multiply as much as the children of Judah. They dwelt at Beersheba, Moladah, Hazar Shual, Bilhah, Ezem, Tolad, Bethuel, Hormah, Ziklag, Beth Marcaboth, Hazar Susim, Beth Biri, and at Shaaraim. These were their cities until the reign of David. And**

their villages *were* Etam, Ain, Rimmon, Tochen, and Ashan; five cities; and all the villages that *were* around these cities as far as Baal. These *were* their dwelling places, and they maintained their genealogy: Meshobab, Jamlech, and Joshah the son of Amaziah; Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel; Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, and Benaiah; Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; these mentioned by name *were* leaders in their families, and their father's house increased greatly. So they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks. And they found rich, good pasture, and the land *was* broad, quiet, and peaceful; for some Hamites formerly lived there. These recorded by name came in the days of Hezekiah king of Judah; and they attacked their tents and the Meunites who were found there, and utterly destroyed them, as it is to this day. So they dwelt in their place, because *there was* pasture for their flocks there. Now *some* of them, five hundred men of the sons of Simeon, went to Mount Seir, having as their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi. And they defeated the rest of the Amalekites who had escaped. They have dwelt there to this day.

a. **The sons of Simeon... these were the dwelling places:** Simeon and Levi, two of the sons of Jacob, massacred the men of the city of Shechem (Gen 34:24-30; Gen 49:5-7) and were therefore cursed to be scattered. Therefore, the tribe of Simeon did not have a province to call their own, only these cities, villages, and **dwelling places**.

i. "Simeon was granted lands in Palestine only within the arid southwestern portions of Judah (Jos 19:1-9; cf. Jos 15:26; cf. Jos 15:28-32); and it campaigned cooperatively with Judah in their conquest (Jdg 1:3)." (Payne)

ii. "For after the division of Solomon's kingdom in 930 b.c., elements of Simeon either moved to the north or at least adopted its religious practices (cf. the inclusion of Beersheba along with the shrines of Ephraim that are condemned in Amo 5:5)... Other Simeonites carried on in a seminomadic life in isolated areas that they could occupy, such as those noted at the close of this chapter." (Payne)

iii. "This genealogy is very different from that given in Gen 46:10, and Num 26:12. This may be occasioned by the same person having several names, one *list* taking one name, another list some other, and so on: to reconcile is impossible; to attempt it, useless." (Clarke)

**b. But his brothers did not have many children, nor did any of their families multiply as much as the children of Judah:** The census data both at the beginning and the end of the Book of Numbers indicates that the population of the tribe of Simeon decreased radically during the wilderness years of the exodus. They were among the largest tribes at the beginning and among the smallest tribes at the end.

i. "Of this tribe was that shameless fornicator, Zimri (Numbers 35), as also Judas Iscariot, as Jerome affirmeth." (Trapp)

## **B. The tribes of Israel settling east of the Jordan River.**

*1. (5:1-10) The descendants of Reuben.*



**Now the sons of Reuben the firstborn of Israel; he *was* indeed the firstborn, but because he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright; yet Judah prevailed over his brothers, and from him *came* a ruler, although the birthright was Joseph's; the sons of Reuben the firstborn of Israel were Hanoch, Pallu, Hezron, and Carmi. The sons of Joel *were* Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaiah his son, Baal his son, and Beerah his son, whom Tiglath-Pileser king of Assyria carried into captivity. He *was* leader of the Reubenites. And his brethren by their families, when the genealogy of their generations was registered: the chief, Jeiel, and Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, as far as Nebo and Baal Meon. Eastward they settled as far as the entrance of the wilderness this side of the River Euphrates, because their cattle had multiplied in the land of Gilead. Now in the days of Saul they made war with the Hagrites, who fell by their hand; and they dwelt in their tents throughout the entire *area* east of Gilead.**

**a. Reuben the firstborn of Israel; he was indeed the firstborn, but because he defiled his father's bed, his birthright was given:** This answers the question, "If Reuben was the first-born son, why is he not listed first?" It was because of the sin described in this verse, which disqualified Reuben from being first among the sons of Israel.

**b. Now in the days of Saul they made war with the Hagrites:** "The *Hagarites* were tribes of *Nomads*, or *Scenites*, Arabs; people who lived in *tents*, without any fixed dwellings, and whose property consisted in *cattle*."

The descendants of Reuben extirpated these Hagarites, seized on their property and their tents, and dwelt in their place." (Clarke)

2. (5:11-22) *The descendants of Gad.*

**And the children of Gad dwelt next to them in the land of Bashan as far as Salcah: Joel was the chief, Shapham the next, then Jaanai and Shaphat in Bashan, and their brethren of their father's house: Michael, Meshullam, Sheba, Jorai, Jachan, Zia, and Eber; seven *in all*. These were the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, was chief of their father's house. And *the Gadites* dwelt in Gilead, in Bashan and in its villages, and in all the common-lands of Sharon within their borders. All these were registered by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel. The sons of Reuben, the Gadites, and half the tribe of Manasseh *had* forty-four thousand seven hundred and sixty valiant men, men able to bear shield and sword, to shoot with the bow, and skillful in war, who went to war. They made war with the Hagarites, Jetur, Naphish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all who *were* with them, for they cried out to God in the battle. He heeded their prayer, because they put their trust in Him. Then they took away their livestock; fifty thousand of their camels, two hundred and fifty thousand of their sheep, and two thousand of their donkeys; also one hundred thousand of their men; for many fell dead, because the war was God's. And they dwelt in their place until the captivity.**

a. **For they cried out to God in the battle:** As these men of Gad did what God called them to do, they trusted in Him in the midst of the **battle**. Because **they put their trust in Him**, God delivered them in the battle.

i. Trapp on **for they cried to God in the battle**: "So did Jabez (chapter 4); Jehoshaphat (2 Chronicles 20); the thundering legion; the late king of Sweden, whose prayer before the great battle of Lutzen – where he fell, – was, 'Jesus vouchsafe this day to be my strong helper; and give me courage to fight for the honour of thy name.' Prayer alone he held the surest piece of his whole armour."

b. **Also one hundred thousand of their men; for many fell dead, because the war was God's:** This describes the unique wars of judgment God called Israel to bring against the Canaanites when they came into the Promised Land.

i. "This was a war of extermination as to the political state of the people, which nothing could justify but a special direction of God; and this he could never give against any, unless the cup of their iniquity had been full. The Hagarites were full of idolatry: see 1Ch 5:25." (Clarke)

3. (5:23-26) *The descendants of the eastern tribe of Manasseh.*

**So the children of the half-tribe of Manasseh dwelt in the land. Their *numbers* increased from Bashan to Baal Hermon, that is, to Senir, or Mount Hermon. These *were* the heads of their fathers' houses: Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were mighty men of valor, famous men, *and* heads of their fathers' houses. And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land, whom**

**God had destroyed before them. So the God of Israel stirred up the spirit of Pul king of Assyria, that is, Tiglath-Pileser king of Assyria. He carried the Reubenites, the Gadites, and the half-tribe of Manasseh into captivity. He took them to Halah, Habor, Hara, and the river of Gozan to this day.**

a. **They were mighty men of valor, famous men, and heads of their fathers' houses:** These original settlers of the eastern tribe of Manasseh were godly and bold men. Their desire to settle east of the Jordan River did not reflect an ungodly desire on *their* part.

b. **And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land:** Despite the good start for the eastern tribe of Manasseh, this is how they ended up. Their distance from the people of Israel in general and the spiritual life of the nation in particular seemed to weaken their devotion to God and strengthen their attraction to **the gods of the peoples of the land**.

i. "The remaining verses of chapter 5 describe an early, joint military campaign (vv. 18-22, elaborating v. 10) – in which God rewarded their faith and their prayers with a great victory over the Ishmaelites – and their later deportation to Assyria (vv. 25-26), as the result of collective apostasy." (Payne)

### **C. The tribe of Levi.**

*1. (6:1-30) The descendants of Levi.*

**The sons of Levi were Gershon, Kohath, and Merari. The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. The children of Amram were Aaron, Moses, and Miriam. And the sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar. Eleazar begot Phinehas, and Phinehas begot Abishua; Abishua begot Bukki,**

and Bukki begot Uzzi; Uzzi begot Zerahiah, and Zerahiah begot Meraioth; Meraioth begot Amariah, and Amariah begot Ahitub; Ahitub begot Zadok, and Zadok begot Ahimaaz; Ahimaaz begot Azariah, and Azariah begot Johanan; Johanan begot Azariah (it was he who ministered as priest in the temple that Solomon built in Jerusalem); Azariah begot Amariah, and Amariah begot Ahitub; Ahitub begot Zadok, and Zadok begot Shallum; Shallum begot Hilkiah, and Hilkiah begot Azariah; Azariah begot Seraiah, and Seraiah begot Jehozadak. Jehozadak went *into captivity* when the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar. The sons of Levi *were* Gershon, Kohath, and Merari. These are the names of the sons of Gershon: Libni and Shimei. The sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel. The sons of Merari *were* Mahli and Mushi. Now these *are* the families of the Levites according to their fathers: Of Gershon *were* Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, *and* Jeatherai his son. The sons of Kohath *were* Amminadab his son, Korah his son, Assir his son, Elkanah his son, Ebiasaph his son, Assir his son, Tahath his son, Uriel his son, Uziah his son, and Shaul his son. The sons of Elkanah *were* Amasai and Ahimoth. *As for* Elkanah, the sons of Elkanah *were* Zophai his son, Nahath his son, Eliab his son, Jeroham his son, *and* Elkanah his son. The sons of Samuel *were* Joel the firstborn, and Abijah the second. The sons of Merari *were* Mahli, Libni his son, Shimei his son, Uzzah his son, Shimea his son, Haggiah his son, *and* Asaiah his son.

- a. **The sons of Levi were:** This chapter describes the descendants of **Levi** and of **Aaron**. The entire tribe of Levi had a special place in Israel, given over to the

service of God generally. Within the tribe of Levi was a special priestly family descended from **Aaron**. All priests were therefore Levites, but not all Levites were priests.

i. "It has been well remarked that the genealogy of *Levi* is given here more ample and correct than that of any of the others. And this is perhaps an additional proof that the author was a *priest*, felt much for the priesthood, and took care to give the genealogy of the Levitical and sacerdotal families, from the most correct tables; for with such tables we may presume he was intimately acquainted." (Clarke)

ii. As previously seen, Simeon and Levi were both cursed to be scattered because of their massacre of the men of Shechem (Gen 34:24-30; Gen 49:5-7). God did in fact both divide the tribes of Simeon and Levi and scatter them among Israel. Yet the way it happened for each tribe was different. The tribe of Simeon, because of their lack of faithfulness, was effectively dissolved as a tribe, and the tribe of Simeon was absorbed into the tribal area of Judah. The tribe of Levi was also scattered, but because of the faithfulness of this tribe during the rebellion of the golden calf (Exo 32:26-28), the tribe was scattered as a blessing throughout the whole nation of Israel. Both were scattered, but one as a blessing and the other as curse.

**b. In the temple that Solomon built in Jerusalem:**

"So called to distinguish it from the second temple, which was built or in building when these books were written."  
(Poole)

**c. When the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar:**

According to pattern, the inspired historian saw the hand of God even in the great tragedy that still afflicted Judah

at the time of writing Chronicles. It was not the Babylonian Empire that **carried Judah and Jerusalem into captivity**, but it was the LORD.

*2. (6:31-48) The musicians for the House of the LORD.*

**Now these are the men whom David appointed over the service of song in the house of the LORD, after the ark came to rest. They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the LORD in Jerusalem, and they served in their office according to their order. And these *are* the ones who ministered with their sons: Of the sons of the Kohathites *were* Heman the singer, the son of Joel, the son of Samuel, the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. And his brother Asaph, who stood at his right hand, *was* Asaph the son of Berachiah, the son of Shimea, the son of Michael, the son of Baaseiah, the son of Malchijah, the son of Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son of Shimei, the son of Jahath, the son of Gershon, the son of Levi. Their brethren, the sons of Merari, on the left hand, *were* Ethan the son of Kishi, the son of Abdi, the son of Malluch, the son of Hashabiah, the son of Amaziah, the son of Hilkiah, the son of Amzi, the son of Bani, the son of Shamer, the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. And their brethren, the Levites, *were* appointed to every kind of service of the tabernacle of the house of God.**

a. **Whom David appointed over the service of song in the house of the LORD, after the ark came to rest:** The dramatic entry of the ark of the covenant into Jerusalem is described in both 2 Samuel 6 and 1 Chronicles 15-16.

i. The fact that David **appointed** these men over the **service of song** shows that the musical worship of God is *important*, it is *worthy of attention*, and *should be organized*. In fact, it is specifically said **they served in their office according to their order**.

ii. It could perhaps be said that the artistic temperament resists organization, and it is certainly possible to be too ordered and too rigid, refusing to allow a proper flexibility in the Holy Spirit. Nevertheless, organization and order remain part of a good music ministry.

iii. **They were ministering with music:** Their *ministry was music*. It was sacred service before the LORD, worthy of their dedication and hard work.

b. **Heman the singer:** This man is mentioned several times in connection with temple worship in the days of David and Solomon (1Ch 15:17-19; 1Ch 16:41-42; 1Ch 25:1-7, 2Ch 5:12-13). He was an important part of the ceremonies connected with bringing the ark of the covenant to Jerusalem and the dedication of the temple.

i. Psalms 88 is attributed to Heman: *A Song. A Psalm of the sons of Korah. To the Chief Musician. Set to "Mahalath Leannoth." A Contemplation [Maschil] of Heman the Ezrahite.*

ii. Psalms 88 shows us a man well acquainted with sorrow and trouble: *For my soul is full of troubles* (88:3)... *I am like a man who has no strength* (88:4)... *Your wrath lies heavy upon me* (88:7).



Some of the sweetest songs come from the heaviest sorrow.

iii. Psalms 88 also shows us a man who could take his grief to the LORD: *But to You I have cried out, O LORD, and in the morning my prayer comes before You* (88:13). It is not a confident or triumphant psalm, but the undercurrent of trust and refuge in God runs through the song of sorrow.

c. **And his brother Asaph, who stood at his right hand:** Partnered with **Heman the singer** was **Asaph**, making for one of the great worship-leading combinations in history.

i. This is the first mention of Asaph in the Bible; the Asaph listed in 2Ki 18:18; 2Ki 18:37 is a different man. Asaph was a man of wide and long-lasting influence among God's people.

- 1Ch 15:17-19 mentions Asaph as a fellow singer with Heman and Ethan.

- 1Ch 16:5 describes Asaph as *the chief* at the ceremony bringing the ark of the covenant into Jerusalem.

- 1Ch 16:7 says that David delivered a psalm to Asaph and his brethren at that ceremony. Apparently, David wrote the psalm and Asaph and his brethren performed it.

- 1Ch 16:17 says that Asaph was left with the responsibility to daily minister before the ark of the covenant when it was brought into the Jerusalem in David's time.

- 1Ch 25:6 says that Asaph, Jeduthun, and Heman served in music under the authority of King David.

- 2Ch 20:14; 2Ch 29:13 indicate that the influence of Asaph lasted far beyond his death, in that future worship leaders and musicians were known as the *sons of Asaph*, even to the days of Ezra (Ezr 2:41; Ezr 3:10; Neh 7:44; Neh 11:17; Neh 11:22).

- ii. 12 Psalms are attributed to Asaph (Psalms 50 and Psalms 73 through 83).

d. **Appointed to every kind of service of the tabernacle of the house of God:** The Levites served God in almost every conceivable way, both practical and spiritual in appearance.

**Every kind of service** is important and precious to God.

3. (6:49-53) *The family of Aaron.*

**But Aaron and his sons offered sacrifices on the altar of burnt offering and on the altar of incense, for all the work of the Most Holy Place, and to make atonement for Israel, according to all that Moses the servant of God had commanded. Now these are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, and Ahimaaz his son.**

a. **But Aaron and his sons offered sacrifices on the altar:** The priesthood descended from Aaron and Aaron only. He, his sons, and their descendants were the only ones authorized to offer **sacrifices on the altar**.

b. **And to make atonement for Israel:** Only an authorized priest could make atonement. Though Jesus was not descended from Aaron, He was nevertheless an authorized priest according to the order of Melchizedek, not Aaron (Hebrews 7).

c. **Now these are the sons of Aaron:** *Not* listed are the two disobedient sons of Aaron (Nadab and Abihu)

who were judged for bringing a strange fire of corrupt worship to the altar (Leviticus 10).

4. (6:54-81) *The cities and common-lands of the Levites.*

**Now these *are* their dwelling places throughout their settlements in their territory, for they were *given* by lot to the sons of Aaron, of the family of the Kohathites: They gave them Hebron in the land of Judah, with its surrounding common-lands. But the fields of the city and its villages they gave to Caleb the son of Jephunneh. And to the sons of Aaron they gave *one of* the cities of refuge, Hebron; also Libnah with its common-lands, Jattir, Eshtemoa with its common-lands, Hilen with its common-lands, Debir with its common-lands, Ashan with its common-lands, and Beth Shemesh with its common-lands. And from the tribe of Benjamin: Geba with its common-lands, Alemeth with its common-lands, and Anathoth with its common-lands. All their cities among their families *were* thirteen. To the rest of the family of the tribe of the Kohathites *they gave* by lot ten cities from half the tribe of Manasseh. And to the sons of Gershon, throughout their families, *they gave* thirteen cities from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the tribe of Manasseh in Bashan. To the sons of Merari, throughout their families, *they gave* twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun. So the children of Israel gave *these* cities with their common-lands to the Levites. And they gave by lot from the tribe of the children of Judah, from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities which are called by *their* names. Now some of the families of the sons of Kohath *were given* cities as their territory from the**

tribe of Ephraim. And they gave them *one of* the cities of refuge, Shechem with its common-lands, in the mountains of Ephraim, also Gezer with its common-lands, Jokmeam with its common-lands, Beth Horon with its common-lands, Aijalon with its common-lands, and Gath Rimmon with its common-lands. And from the half-tribe of Manasseh: Aner with its common-lands and Bileam with its common-lands, for the rest of the family of the sons of Kohath. From the family of the half-tribe of Manasseh the sons of Gershon *were given* Golan in Bashan with its common-lands and Ashtaroth with its common-lands. And from the tribe of Issachar: Kedesh with its common-lands, Daberath with its common-lands, Ramoth with its common-lands, and Anem with its common-lands. And from the tribe of Asher: Mashal with its common-lands, Abdon with its common-lands, Hukok with its common-lands, and Rehob with its common-lands. And from the tribe of Naphtali: Kedesh in Galilee with its common-lands, Hammon with its common-lands, and Kirjathaim with its common-lands. From the tribe of Zebulun the rest of the children of Merari *were given* Rimmon with its common-lands and Tabor with its common-lands. And on the other side of the Jordan, across from Jericho, on the east side of the Jordan, *they were given* from the tribe of Reuben: Bezer in the wilderness with its common-lands, Jahzah with its common-lands, Kedemoth with its common-lands, and Mephaath with its common-lands. And from the tribe of Gad: Ramoth in Gilead with its common-lands, Mahanaim with its common-lands, Heshbon with its common-lands, and Jazer with its common-lands.

a. Now these are their dwelling places throughout their settlements: According to Num 18:20-24, the

tribe of Levi had no province of land as the other tribes did. Their inheritance was the LORD Himself and the tithes that the people of God brought to them.

**b. They gave them Hebron in the land of Judah, with its surrounding common-lands:** After this pattern, the Levites were “sprinkled” throughout the land of Israel by giving them cities in the different tribal provinces, cities together with surrounding **common-lands** (Num 35:1-8).

#### **D. The other tribes of Israel.**

*1. (7:1-5) The descendants of Issachar.*

**The sons of Issachar were Tola, Puah, Jashub, and Shimron; four *in all*. The sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Shemuel, heads of their father’s house. *The sons* of Tola were mighty men of valor in their generations; their number in the days of David was twenty-two thousand six hundred. The son of Uzzi was Izrahiah, and the sons of Izrahiah were Michael, Obadiah, Joel, and Ishiah. All five of them were chief men. And with them, by their generations, according to their fathers’ houses, were thirty-six thousand troops ready for war; for they had many wives and sons. Now their brethren among all the families of Issachar were mighty men of valor, listed by their genealogies, eighty-seven thousand in all.**

**a. Thirty-six thousand troops ready for war:** “For Israhiah and his four sons, even with ‘many wives,’ to have ‘36,000’ warriors seems unlikely, as does the total (vv. 2-5) of 145,600 for just one tribe of the Twelve. This appears to be the first of nine passages in Chronicles where *elep* (‘thosuand’) might be better interpreted as *allup* (‘chief’).” (Payne)

2. (7:6-12) *The descendants of Benjamin.*

**The sons of Benjamin were Bela, Becher, and Jediahel; three *in all*. The sons of Bela were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri; five *in all*. They were heads of *their* fathers' houses, and they were listed by their genealogies, twenty-two thousand and thirty-four mighty men of valor. The sons of Becher were Zemirah, Joash, Eliezer, Elioenai, Omri, Jerimoth, Abijah, Anathoth, and Alemeth. All these *are* the sons of Becher. And they were recorded by genealogy according to their generations, heads of their fathers' houses, twenty thousand two hundred mighty men of valor. The son of Jediahel was Bilhan, and the sons of Bilhan were Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, and Ahishahar. All these sons of Jediahel were heads of their fathers' houses; *there were* seventeen thousand two hundred mighty men of valor fit to go out for war *and* battle. Shuppim and Huppmim were the sons of Ir, *and* Hushim was the son of Aher.**

a. **Ehud:** This was the famous leader for Israel noted in Jdg 3:12-30.

b. **The son of Aher:** Many believe that is better rendered *the sons of Aher* and is a veiled reference to the tribe of Dan, who is not otherwise mentioned in this genealogy.

i. "*The sons of Aher*; but divers take the Hebrew word *aher* for a common, not proper name, and render the words this, *another son*, or *the son of another* family or tribe, to wit, of Dan, as may be gathered." (Poole)

ii. There are at least four things that support the idea that this is a veiled reference to the tribe of Dan:

- In Gen 46:23 **Hushim** is mentioned as the son of Dan.
  - The next verse in 1 Chronicles (7:13) mentions **the sons of Bilhah**, who was mother to both Dan and **Naphtali**, also mentioned in that verse.
  - Otherwise the genealogy of Dan is left out.
  - Hebrew writers sometimes used the word *another* (aher) to describe "an abominable thing which the writer disdained to mention; whence they call a swine, which to them was a very unclean and loathsome creature, *another thing*."
- iii. "And it must be remembered that the tribe of Dan had made themselves and their memory infamous and detestable by that gross idolatry, which began first and continued longest in that tribe, Judges 18." (Poole)

### *3. (7:13) The descendants of Naphtali.*

**The sons of Naphtali were Jahziel, Guni, Jezer, and Shallum, the sons of Bilhah.**

### *4. (7:14-19) The descendants of the Western Tribe of Manasseh.*

**The descendants of Manasseh: his Syrian concubine bore him Machir the father of Gilead, the father of Asriel. Machir took as his wife *the sister* of Huppim and Shuppim, whose name was Maachah. The name of *Gilead's* grandson was Zelophehad, but Zelophehad begot only daughters. (Maachah the wife of Machir bore a son, and she called his name Peresh. The name of his brother was Sheresh, and his sons were Ulam and Rakem. The son of Ulam was Bedan.) These were the descendants of Gilead the son of Machir, the son of Manasseh. His sister Hammoleketh bore Ishhod,**

**Abiezer, and Mahlah. And the sons of Shemida were Ahian, Shechem, Likhi, and Aniam.**

- a. **But Zelophehad begot only daughters:** Zelophehad is one mentioned in Num 26:33; Num 27:1-11; Num 36:1-12 when the question came to Moses about female inheritance rights.

*5. (7:20-29) The descendants of Ephraim.*

**The sons of Ephraim were Shuthelah, Bered his son, Tahath his son, Eladah his son, Tahath his son, Zabad his son, Shuthelah his son, and Ezer and Elead. The men of Gath who were born in *that* land killed *them* because they came down to take away their cattle. Then Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived and bore a son; and he called his name Beriah, because tragedy had come upon his house. Now his daughter was Sheerah, who built Lower and Upper Beth Horon and Uzzen Sheerah; and Rephah was his son, as well as Resheph, and Telah his son, Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Nun his son, and Joshua his son. Now their possessions and dwelling places were Bethel and its towns: to the east Naaran, to the west Gezer and its towns, and Shechem and its towns, as far as Ayyah and its towns; and by the borders of the children of Manasseh were Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the children of Joseph, the son of Israel.**

- a. **The sons of Ephraim:** "The Ephraimites were famous for their wealth, power, and prowess; but withal they are noted for insolent, proud, and quarrelsome." (Trapp)

*6. (7:30-40) The descendants of Asher.*



**The sons of Asher were Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. The sons of Beriah were Heber and Malchiel, who was the father of Birzaith. And Heber begot Japhlet, Shomer, Hotham, and their sister Shua. The sons of Japhlet were Pasach, Bimhal, and Ashvath. These were the children of Japhlet. The sons of Shemer were Ahi, Rohgah, Jehubbah, and Aram. And the sons of his brother Helem were Zophah, Imna, Shelesh, and Amal. The sons of Zophah were Suah, Harnepher, Shual, Beri, Imrah, Bezer, Hod, Shamma, Shilshah, Jithran, and Beera. The sons of Jether were Jephunneh, Pispah, and Ara. The sons of Ulla were Arah, Haniel, and Rizia. All these were the children of Asher, heads of *their* fathers' houses, choice men, mighty men of valor, chief leaders. And they were recorded by genealogies among the army fit for battle; their number was twenty-six thousand.**

a. **Their sister Serah... their sister Shua:** "The rabbins say that the daughters of Asher were very beautiful, and were all matched with *kings* or *priests*." (Clarke)

**7. (8:1-40) *The descendants of Benjamin.***

**Now Benjamin begot Bela his firstborn, Ashbel the second, Aharah the third, Nohah the fourth, and Rapha the fifth. The sons of Bela were Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan, and Huram. These *are* the sons of Ehud, who were the heads of the fathers' *houses* of the inhabitants of Geba, and who forced them to move to Manahath: Naaman, Ahijah, and Gera who forced them to move. He begot Uzza and Ahihud. And Shaharaim had children in the country of Moab, after he had sent away Hushim and Baara his wives. By Hodesh his wife he begot Jobab, Zibia, Mesha, Malcam, Jeuz, Sachiah,**

and Mirmah. These were his sons, heads of their fathers' houses. And by Hushim he begot Abitub and Elpaal. The sons of Elpaal were Eber, Misham, and Shemed, who built Ono and Lod with its towns; and Beriah and Shema, who were heads of their fathers' houses of the inhabitants of Aijalon, who drove out the inhabitants of Gath. Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ispah, and Joha were the sons of Beriah. Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Jizliah, and Jobab were the sons of Elpaal. Jakim, Zichri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beraiah, and Shimrath were the sons of Shimei. Ishpan, Eber, Eliel, Abdon, Zichri, Hanan, Hananiah, Elam, Antothijah, Iphdeiah, and Penuel were the sons of Shashak. Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, and Zichri were the sons of Jeroham. These were heads of the fathers' houses by their generations, chief men. These dwelt in Jerusalem. Now the father of Gibeon, whose wife's name was Maacah, dwelt at Gibeon. And his firstborn son was Abdon, then Zur, Kish, Baal, Nadab, Gedor, Ahio, Zecher, and Mikloth, who begot Shimeah. They also dwelt alongside their relatives in Jerusalem, with their brethren. Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal. The son of Jonathan was Merib-Baal, and Merib-Baal begot Micah. The sons of Micah were Pithon, Melech, Tarea, and Ahaz. And Ahaz begot Jehoaddah; Jehoaddah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza. Moza begot Binea, Raphah his son, Eleasah his son, and Azel his son. Azel had six sons whose names were these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel. And the sons of Eshek his brother were Ulam his firstborn, Jeush the second, and Eliphelet the third. The sons of Ulam were mighty men of valor;

archers. ***They had many sons and grandsons, one hundred and fifty in all. These were all sons of Benjamin.***

a. **Now Benjamin:** The tribe was already mentioned in 1Ch 7:6-12, but is given more attention here. One reason for this is because the most of these settlements were in the area of Jerusalem, which was the main area that the returning exiles came to in the days Chronicles was written.

i. "Chronicles elaborates this material, not simply because of the significance of King Saul and his family, as it continued a dozen generations after him, but primarily because of the importance of Benjamin as a tribe, which ranked second only to Judah in postexilic society." (Payne)

b. **Ner begot Kish, Kish begot Saul:** "This Ner is also called Abiel (1Sa 9:1). The Hebrews tell us that his proper name was Abiel; and that he was called Ner – that is, a lamp or torch – because he outshone in holiness."

c. **The son of Jonathan was Merib-Baal:** "The same as *Mephi-bosheth*; for, as the Israelites detested *Baal*, which signifies *lord*, they changed it into *bosheth*, which signifies *shame* or *reproach*." (Clarke)

d. **Azel had six sons whose names were these:** "Of the six sons of Azel, mentioned 1Ch 8:38, R.S. Jarchi says that their allegorical expositions were sufficient to load *thirteen thousand* camels! No doubt these were reputed to be *deeply learned* men. There was a time when the *allegorizers* and *metaphor-men* ranked very high among *theologians*, even in our own enlightened and critical country. At present they are almost totally out of fashion. May they never recover their footing! But

what a shameful hyperbole is that of Jarchi! The writings of six men a load for *thirteen thousand camels!*" (Clarke)

e. **The sons of Ulam were mighty men of valor; archers: Archers** is in "Hebrew, *that tread the bow*; for the bows of steel, which these used, required great strength to bend them; which therefore they did by treading the bow with their feet, and pulling the string with both their hands." (Poole)

### **Descendants of Reuben**

**1Ch 5:1** These are the descendants of Reuben, the oldest of Jacob's sons. (Because he had sex with one of his father's concubines, he lost the rights belonging to the first-born son, and those rights were given to Joseph.

1Ch 5:2 It was the tribe of Judah, however, that became the strongest and provided a ruler for all the tribes.)

1Ch 5:3 Reuben, the oldest of Jacob's sons, had four sons: Hanoch, Pallu, Hezron, and Carmi.

1Ch 5:4 (4-6) These are the descendants of Joel from generation to generation: Shemaiah, Gog, Shimei, Micah, Reaiah, Baal, and Beerah. The Assyrian emperor, Tiglath Pileser, captured Beerah, a leader of the tribe, and deported him.

1Ch 5:7 The family records list the following clan leaders in the tribe of Reuben: Jeiel, Zechariah,

1Ch 5:8 and Bela, the son of Azaz and grandson of Shema, of the clan of Joel. This clan lived in Aroer and in the territory from there north to Nebo and Baal Meon.

1Ch 5:9 They had large herds in the land of Gilead, and so they occupied the land as far east as the desert that stretches all the way to the Euphrates River.

1Ch 5:10 In the time of King Saul the tribe of Reuben attacked the Hagrites, killed them in battle, and occupied their land in the eastern part of Gilead.

## **Descendants of Gad**

1Ch 5:11 The tribe of Gad lived to the north of Reuben in the land of Bashan as far east as Salecah.

1Ch 5:12 Joel was the founder of the leading clan, and Shapham of the second most important clan. Janai and Shaphat were founders of other clans in Bashan.

1Ch 5:13 The other members of the tribe belonged to the following seven clans: Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber.

1Ch 5:14 They were descendants of Abihail son of Huri, whose ancestors were traced back as follows: Abihail, Huri, Jaroah, Gilead, Michael, Jeshishai, Jahdo, Buz.

1Ch 5:15 Ahi, the son of Abdiel and grandson of Guni, was head of these clans.

1Ch 5:16 They lived in the territory of Bashan and Gilead, in the towns there and all over the pasture lands of Sharon.

1Ch 5:17 (These records were compiled in the days of King Jotham of Judah and King Jeroboam II of Israel.)

1Ch 5:18 In the tribes of Reuben, Gad, and East Manasseh there were 44,760 soldiers, well-trained in the use of shields, swords, and bows.

1Ch 5:19 They went to war against the Hagrite tribes of Jetur, Naphish, and Nodab.

1Ch 5:20 They put their trust in God and prayed to him for help, and God answered their prayers and made them victorious over the Hagrites and their allies.

1Ch 5:21 They captured from the enemy 50,000 camels, 250,000 sheep, and 2,000 donkeys, and took 100,000 prisoners of war.

1Ch 5:22 They killed many of the enemy, because the war was God's will. And they went on living in that territory until the exile.

## **The Half-Tribe of Manasseh**

1Ch 5:23 The people of East Manasseh settled in the territory of Bashan as far north as Baal Hermon, Senir, and Mount Hermon, and their population increased greatly.

1Ch 5:24 The following were the heads of their clans: Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were all outstanding soldiers, well-known leaders of their clans.

1Ch 5:25 But the people were unfaithful to the God of their ancestors and deserted him to worship the gods of the nations whom God had driven out of the land.

1Ch 5:26 So God caused Emperor Pul of Assyria (also known as Tiglath Pileser) to invade their country. He deported the tribes of Reuben, Gad, and East Manasseh and settled them permanently in Halah, Habor, and Hara, and by the Gozan River.

## **1 Chronicles 4:1-8:40**

### **1 Chronicles 4 through 8 – The Tribes of Israel and their Descendants**

*"How barren to us is this register, both of incident and interest! And yet, as barren rocks and sandy deserts make integral and necessary parts of the globe; so do these genealogical tables make necessary parts of the history of providence and grace in the maintenance of truth, and the establishment of the church of Christ. Therefore, no one that fears God will either despise or lightly esteem them."*  
(Adam Clarke)

*"Here tribes, and individual men, are seen as gaining importance and value in proportion as they co-operated in the purpose of God."* (G. Campbell Morgan)

### **A. The tribes comprising the later Kingdom of Judah.**

1. (4:1-23) The descendants of Judah.

The sons of Judah were Perez, Hezron, Carmi, Hur, and Shobal. And Reaiah the son of Shobal begot Jahath, and Jahath begot Ahumai and Lahad. These were the families of the Zorathites. These were the sons of the father of Etam: Jezreel, Ishma, and Idbash; and the name of their sister was Hazelelponi; and Penuel was the father of Gedor, and Ezer was the father of Hushah. These were the sons of Hur, the firstborn of Ephrathah the father of Bethlehem. And Ashhur the father of Tekoa had two wives, Helah and Naarah. Naarah bore him Ahuzzam, Hephher, Temeni, and Haahashtari. These were the sons of Naarah. The sons of Helah were Zereth, Zohar, and Ethnan; and Koz begot Anub, Zobebah, and the families of Aharhel the son of Harum. Now Jabez was more honorable than his brothers, and his mother called his name Jabez, saying, "Because I bore *him* in pain." And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!" So God granted him what he requested. Chelub the brother of Shuhah begot Mehir, who was the father of Eshton. And Eshton begot Beth-Rapha, Paseah, and Tehinnah the father of Ir-Nahash. These were the men of Rechah. The sons of Kenaz were Othniel and Seraiah. The sons of Othniel were Hathath, and Meonothai who begot Ophrah. Seraiah begot Joab the father of Ge Harashim, for they were craftsmen. The sons of Caleb the son of Jephunneh were Iru, Elah, and Naam. The son of Elah was Kenaz. The sons of Jehallelel were Ziph, Ziphah, Tiria, and Asarel. The sons of Ezra were Jether, Mered, Ephraim, and Jalon. And Mered's wife bore Miriam, Shammai, and Ishbah the father of Eshtemoa. (His wife Jehudijah bore Jered the father of Gedor, Heber the father of Sochoh, and Jekuthiel

the father of Zanoah.) And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took. The sons of Hodiah's wife, the sister of Naham, *were* the fathers of Keilah the Garmite and of Eshtemoa the Maachathite. And the sons of Shimon *were* Amnon, Rinnah, Ben-Hanan, and Tilon. And the sons of Ishi *were* Zoheth and Ben-Zoheth. The sons of Shelah the son of Judah *were* Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of the linen workers of the house of Ashbea; also Jokim, the men of Chozeba, and Joash; Saraph, who ruled in Moab, and Jashubi-Lehem. Now the records are ancient. These *were* the potters and those who dwell at Netaim and Gederah; there they dwelt with the king for his work.

a. **The sons of Judah were:** Since the focus of these genealogies is the dynastic line of David, it makes sense that the tribe of **Judah** is listed first.

i. "Ezra expected his readers to recognize (from 2:5, 18, 50) that the five *descendants* of Judah, from Perez to Shobal, were not brothers but successive generations. 'Carmi' must therefore be a scribal error for Caleb." (Payne)

b. **Now Jabez was more honorable than his brothers:** This man **Jabez** is one of the more interesting briefly-mentioned people of the Old Testament. We only know of him from this text, and from the town of scribes that may have been named after him or associated with him (1Ch 2:55).

i. "While through these genealogies, and indeed through all the history, we are occupied with those connected with government and the procession of events leading to universal issues, it is refreshing to be halted by the story of one man who took his need



directly to God and obtained the answer of God's grace." (Morgan)

ii. "On these accounts he was *more honourable than his brethren*. He was of the same stock and the same lineage; he had neither nobility of birth, nor was distinguished by earthly titles; in all these respects he was on a level with his brethren: but God tells us that he was *more honourable than them all*; and why? because he *prayed*, because he *served his Maker*, and because he *lived to do good among men*; therefore he received the honour that cometh from God." (Clarke)

c. **His mother called his name Jabez:** This name is associated with pain or sorrow. For some reason, probably surrounding the circumstances of his birth, his mother named him this. Because of the strong importance of the idea of a *name* in ancient Hebrew culture, this idea of *pain* was heavy with and upon Jabez – perhaps especially in his growing up.

d. **And Jabez called on the God of Israel:** Jabez was honored, and we know little more of him than that he was a man of prayer and that his prayer was answered. One way to gain honor in the Kingdom of God is through prayer, instead of through ambition and achievement. Jabez had four basic requests in his prayer.

i. First, Jabez prayed to be blessed **indeed**. There are many who are blessed, but they are not **blessed indeed**. That is, they have something that is in one sense a blessing (such as family, salvation, wealth, fame, health, security), but yet because of fundamental dissatisfaction in their life, they are not **blessed indeed**.

- Even worse, sometimes blessings turn out to be a curse to us in that we make an idol of the blessing. In

this, we see the great wisdom of Jabez's prayer.

- In the same way, many things that are outwardly curses end up being blessings **indeed** to us.

ii. Jabez prayed for enlarged **territory**. Virtually all older commentators agree with Matthew Poole that Jabez **called on the God of Israel** "when he was undertaking some great and dangerous service," in particular the conquest of the land of Canaan. Therefore, when he prayed "**enlarge my territory**," it was to "drive out these wicked and cursed Canaanites, whom thou hast commanded us to root out, and therefore I justly beg and expect thy blessing in the execution of thy command." (Poole)

- Adam Clarke quotes a Chaldean translation of this prayer, with the line: *and enlarge my borders with disciples*. This, together with the scribal city associated with his name, indicates (but does not prove) that Jabez's desire for more territory was not only to displace the wicked, but also to advance the cause of godliness through the multiplication of disciples.

iii. Jabez asked that the **hand** of God would be **with** him. "The 'hand of the Lord' is a biblical term for God's power and presence in the lives of His people (see Jos 4:24 and Isa 59:1)." (Wilkinson)

- The phrase *the hand of the LORD* is used many times in the Old Testament, and often in a negative sense – that is, in the sense of God's hand being *against* someone in judgment. Here Jabez prayed that the **hand** of the LORD would be **with** him.

- In Psa 77:10, the Psalmist wrote: *I will remember the years of the right hand of the Most High*. Here Jabez prayed in advance for something to remember later – to see the **hand** of God **with** him now.

iv. Jabez asked to be kept from **evil** and that he would **not cause pain**. Some other translations render this with the idea that **pain** Jabez did not want to cause was his own. "He used this expression in allusion to his name, which signifies *grief*; Lord, let me not have that grief which my name implies, and which my sin deserves." (Poole)

- In this Jabez recognized the evil in this world, no doubt because he had lived through much pain in his life.
- In this Jabez recognized that he needed God to keep him from evil.
- In this Jabez recognized that the hand of God to bless us can transform the evil and pain of life.

e. **So God granted him what he requested:** This, of course, is the measure of effective prayer – that it is answered from heaven (allowing that "No" or "Wait" can also be an answer). Yet when we are close to the heart of God and pray for the things important to Him and His kingdom, we expect that our prayers will be **granted** (1Jn 5:14).

i. "If we take up the character and conduct of Jabez in the view given by the *Chaldee*, we shall not only see him as a *pious* and *careful* man, deeply interested in behalf of *himself* and his *family*, but we shall see him as a *benevolent* man, labouring for the welfare of others, and especially for the religious instruction of *youth*. He founded *schools*, in which the young and rising generation were taught useful knowledge, and especially the knowledge of God. He had *disciples*, which were divided into *three classes*, who distinguished themselves by their *fervour* in the *worship of God*, by their *docility* in obediently hearing and treasuring up the advices and instructions of their

teachers, and by their deep piety to God in bringing forth the fruits of the Spirit. The *spirit of prophecy*, that is, of *prayer* and *supplication*, *rested upon them*." (Clarke)

ii. "Reader, imitate the conduct of this worthy Israelite that thou mayest be a partaker of his blessings." (Clarke)

**f. And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took:** "The wife of Mered here intended is Bithiah (v. 18). Her identification as a daughter of Pharaoh would locate this event during the early part of Israel's sojourn in Egypt (before 1800 b.c.), the union probably being made possible because of Joseph's prominence." (Payne)

**g. These were the potters and those who dwell at Netaim and Gederah; there they dwelt with the king for his work:** Since the broad focus of these chapters is to point to the tribe of Judah and especially to the family of David, these receive special mention because they worked for the king and lived with the king. Charles Spurgeon preached a wonderful sermon on this verse, with four points under the title

*With the King for His Work!*

i. *Our King has many kinds of servants.* He has soldiers, watchmen, heralds, scribes, musicians, house servants, gardeners, servants for the children. We should therefore value the different servants and understand and value our own place of service.

ii. *All who live with our King must work.* "They did not live on the king's bounty and dwell on the king's country estates to do nothing, but they dwelt there for his work. I do not know whether all that call my Master 'Lord' have caught this idea. I have thought

that some of our church members imagine that the cause of Christ was a coach, and that they were to ride on it, and that they would prefer the box seat." (Spurgeon)

iii. *Those that work for the King ought to live with Him.* "Now, those that live with Jesus Christ have a sort of secret alphabet between themselves and him. Oftentimes when a Christian man does the right thing... Do you know why he had that knack? He lived with his Master, so he knew what you knew not. He knew the meaning of his Master's eye, and it guided him." (Spurgeon)

iv. *We are working for the King.* "And after you have received Christ then you shall go forth and serve him. Put out an empty hand and receive Christ into it by a little faith, and then go and serve him, and the Lord bless you henceforth and for ever." (Spurgeon)

## *2. (4:24-43) The descendants of Simeon.*

**The sons of Simeon were Nemuel, Jamin, Jarib, Zerah, and Shaul, Shallum his son, Mibsam his son, and Mishma his son. And the sons of Mishma were Hamuel his son, Zacchur his son, and Shimei his son. Shimei had sixteen sons and six daughters; but his brothers did not have many children, nor did any of their families multiply as much as the children of Judah. They dwelt at Beersheba, Moladah, Hazar Shual, Bilhah, Ezem, Tolad, Bethuel, Hormah, Ziklag, Beth Marcaboth, Hazar Susim, Beth Biri, and at Shaaraim. These were their cities until the reign of David. And their villages were Etam, Ain, Rimmon, Tochen, and Ashan; five cities; and all the villages that were around these cities as far as Baal. These were their dwelling places, and they maintained their genealogy: Meshobab, Jamlech, and Joshah the son of Amaziah;**

Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel; Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, and Benaiah; Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; these mentioned by name *were* leaders in their families, and their father's house increased greatly. So they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks. And they found rich, good pasture, and the land *was* broad, quiet, and peaceful; for some Hamites formerly lived there. These recorded by name came in the days of Hezekiah king of Judah; and they attacked their tents and the Meunites who were found there, and utterly destroyed them, as it is to this day. So they dwelt in their place, because *there was* pasture for their flocks there. Now *some* of them, five hundred men of the sons of Simeon, went to Mount Seir, having as their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi. And they defeated the rest of the Amalekites who had escaped. They have dwelt there to this day.

a. **The sons of Simeon... these were the dwelling places:** Simeon and Levi, two of the sons of Jacob, massacred the men of the city of Shechem (Gen 34:24-30; Gen 49:5-7) and were therefore cursed to be scattered. Therefore, the tribe of Simeon did not have a province to call their own, only these cities, villages, and **dwelling places**.

i. "Simeon was granted lands in Palestine only within the arid southwestern portions of Judah (Jos 19:1-9; cf. Jos 15:26; cf. Jos 15:28-32); and it campaigned cooperatively with Judah in their conquest (Jdg 1:3)."  
(Payne)

ii. "For after the division of Solomon's kingdom in 930 b.c., elements of Simeon either moved to the north or at least adopted its religious practices (cf. the inclusion of Beersheba along with the shrines of Ephraim that are condemned in Amo 5:5)... Other Simeonites carried on in a seminomadic life in isolated areas that they could occupy, such as those noted at the close of this chapter." (Payne)

iii. "This genealogy is very different from that given in Gen 46:10, and Num 26:12. This may be occasioned by the same person having several names, one *list* taking one name, another list some other, and so on: to reconcile is impossible; to attempt it, useless." (Clarke)

**b. But his brothers did not have many children, nor did any of their families multiply as much as the children of Judah:** The census data both at the beginning and the end of the Book of Numbers indicates that the population of the tribe of Simeon decreased radically during the wilderness years of the exodus. They were among the largest tribes at the beginning and among the smallest tribes at the end.

i. "Of this tribe was that shameless fornicator, Zimri (Numbers 35), as also Judas Iscariot, as Jerome affirmeth." (Trapp)

## **B. The tribes of Israel settling east of the Jordan River.**

### *1. (5:1-10) The descendants of Reuben.*

**Now the sons of Reuben the firstborn of Israel; he was indeed the firstborn, but because he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright; yet Judah prevailed**

over his brothers, and from him *came* a ruler, although the birthright was Joseph's; the sons of Reuben the firstborn of Israel were Hanoah, Pallu, Hezron, and Carmi. The sons of Joel *were* Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaiah his son, Baal his son, and Beerah his son, whom Tiglath-Pileser king of Assyria carried into captivity. He *was* leader of the Reubenites. And his brethren by their families, when the genealogy of their generations was registered: the chief, Jeiel, and Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, as far as Nebo and Baal Meon. Eastward they settled as far as the entrance of the wilderness this side of the River Euphrates, because their cattle had multiplied in the land of Gilead. Now in the days of Saul they made war with the Hagarites, who fell by their hand; and they dwelt in their tents throughout the entire *area* east of Gilead.

a. **Reuben the firstborn of Israel; he was indeed the firstborn, but because he defiled his father's bed, his birthright was given:** This answers the question, "If Reuben was the first-born son, why is he not listed first?" It was because of the sin described in this verse, which disqualified Reuben from being first among the sons of Israel.

b. **Now in the days of Saul they made war with the Hagarites:** "The *Hagarites* were tribes of *Nomade*, or *Scenite*, Arabs; people who lived in *tents*, without any fixed dwellings, and whose property consisted in *cattle*. The descendants of Reuben extirpated these Hagarites, seized on their property and their tents, and dwelt in their place." (Clarke)

2. (5:11-22) *The descendants of Gad.*



**And the children of Gad dwelt next to them in the land of Bashan as far as Salcah: Joel was the chief, Shapham the next, then Jaanai and Shaphat in Bashan, and their brethren of their father's house: Michael, Meshullam, Sheba, Jorai, Jachan, Zia, and Eber; seven *in all*. These were the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, was chief of their father's house. And *the Gadites* dwelt in Gilead, in Bashan and in its villages, and in all the common-lands of Sharon within their borders. All these were registered by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel. The sons of Reuben, the Gadites, and half the tribe of Manasseh *had* forty-four thousand seven hundred and sixty valiant men, men able to bear shield and sword, to shoot with the bow, and skillful in war, who went to war. They made war with the Hagrites, Jetur, Naphish, and Nodab. And they were helped against them, and the Hagrites were delivered into their hand, and all who *were* with them, for they cried out to God in the battle. He heeded their prayer, because they put their trust in Him. Then they took away their livestock; fifty thousand of their camels, two hundred and fifty thousand of their sheep, and two thousand of their donkeys; also one hundred thousand of their men; for many fell dead, because the war *was* God's. And they dwelt in their place until the captivity.**

- a. **For they cried out to God in the battle:** As these men of Gad did what God called them to do, they trusted in Him in the midst of the **battle**. Because **they put their trust in Him**, God delivered them in the battle.

i. Trapp on **for they cried to God in the battle**: "So did Jabez (chapter 4); Jehoshaphat (2 Chronicles 20); the thundering legion; the late king of Sweden, whose prayer before the great battle of Lutzen – where he fell, – was, 'Jesus vouchsafe this day to be my strong helper; and give me courage to fight for the honour of thy name.' Prayer alone he held the surest piece of his whole armour."

b. **Also one hundred thousand of their men; for many fell dead, because the war was God's**: This describes the unique wars of judgment God called Israel to bring against the Canaanites when they came into the Promised Land.

i. "This was a war of extermination as to the political state of the people, which nothing could justify but a special direction of God; and this he could never give against any, unless the cup of their iniquity had been full. The Hagrites were full of idolatry: see 1Ch 5:25." (Clarke)

3. (5:23-26) *The descendants of the eastern tribe of Manasseh.*

**So the children of the half-tribe of Manasseh dwelt in the land. Their *numbers* increased from Bashan to Baal Hermon, that is, to Senir, or Mount Hermon. These *were* the heads of their fathers' houses: Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were mighty men of valor, famous men, *and* heads of their fathers' houses. And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God had destroyed before them. So the God of Israel stirred up the spirit of Pul king of Assyria, that is, Tiglath-Pileser king of Assyria. He carried the Reubenites, the Gadites, and the half-tribe of**

**Manasseh into captivity. He took them to Halah, Habor, Hara, and the river of Gozan to this day.**

a. **They were mighty men of valor, famous men, and heads of their fathers' houses:** These original settlers of the eastern tribe of Manasseh were godly and bold men. Their desire to settle east of the Jordan River did not reflect an ungodly desire on *their* part.

b. **And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land:** Despite the good start for the eastern tribe of Manasseh, this is how they ended up. Their distance from the people of Israel in general and the spiritual life of the nation in particular seemed to weaken their devotion to God and strengthen their attraction to **the gods of the peoples of the land**.

i. "The remaining verses of chapter 5 describe an early, joint military campaign (vv. 18-22, elaborating v. 10) – in which God rewarded their faith and their prayers with a great victory over the Ishmaelites – and their later deportation to Assyria (vv. 25-26), as the result of collective apostasy." (Payne)

### **C. The tribe of Levi.**

*1. (6:1-30) The descendants of Levi.*

**The sons of Levi were Gershon, Kohath, and Merari. The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. The children of Amram were Aaron, Moses, and Miriam. And the sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar. Eleazar begot Phinehas, and Phinehas begot Abishua; Abishua begot Bukki, and Bukki begot Uzzi; Uzzi begot Zerahiah, and Zerahiah begot Meraioth; Meraioth begot Amariah, and Amariah begot Ahitub; Ahitub begot Zadok, and Zadok begot Ahimaaz; Ahimaaz begot Azariah, and**

**Azariah begot Johanan; Johanan begot Azariah (it was he who ministered as priest in the temple that Solomon built in Jerusalem); Azariah begot Amariah, and Amariah begot Ahitub; Ahitub begot Zadok, and Zadok begot Shallum; Shallum begot Hilkiah, and Hilkiah begot Azariah; Azariah begot Seraiah, and Seraiah begot Jehozadak. Jehozadak went *into captivity* when the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar. The sons of Levi *were* Gershon, Kohath, and Merari. These are the names of the sons of Gershon: Libni and Shimei. The sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel. The sons of Merari *were* Mahli and Mushi. Now these *are* the families of the Levites according to their fathers: Of Gershon *were* Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, *and* Jeatherai his son. The sons of Kohath *were* Amminadab his son, Korah his son, Assir his son, Elkanah his son, Ebiasaph his son, Assir his son, Tahath his son, Uriel his son, Uziah his son, and Shaul his son. The sons of Elkanah *were* Amasai and Ahimoth. *As for* Elkanah, the sons of Elkanah *were* Zophai his son, Nahath his son, Eliab his son, Jeroham his son, *and* Elkanah his son. The sons of Samuel *were* Joel the firstborn, and Abijah the second. The sons of Merari *were* Mahli, Libni his son, Shimei his son, Uzzah his son, Shimea his son, Haggiah his son, *and* Asaiah his son.**

- a. **The sons of Levi were:** This chapter describes the descendants of **Levi** and of **Aaron**. The entire tribe of Levi had a special place in Israel, given over to the service of God generally. Within the tribe of Levi was a special priestly family descended from **Aaron**. All priests were therefore Levites, but not all Levites were priests.

i. "It has been well remarked that the genealogy of *Levi* is given here more ample and correct than that of any of the others. And this is perhaps an additional proof that the author was a *priest*, felt much for the priesthood, and took care to give the genealogy of the Levitical and sacerdotal families, from the most correct tables; for with such tables we may presume he was intimately acquainted." (Clarke)

ii. As previously seen, Simeon and Levi were both cursed to be scattered because of their massacre of the men of Shechem (Gen 34:24-30; Gen 49:5-7). God did in fact both divide the tribes of Simeon and Levi and scatter them among Israel. Yet the way it happened for each tribe was different. The tribe of Simeon, because of their lack of faithfulness, was effectively dissolved as a tribe, and the tribe of Simeon was absorbed into the tribal area of Judah. The tribe of Levi was also scattered, but because of the faithfulness of this tribe during the rebellion of the golden calf (Exo 32:26-28), the tribe was scattered as a blessing throughout the whole nation of Israel. Both were scattered, but one as a blessing and the other as curse.

**b. In the temple that Solomon built in Jerusalem:**

"So called to distinguish it from the second temple, which was built or in building when these books were written." (Poole)

**c. When the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar:**

According to pattern, the inspired historian saw the hand of God even in the great tragedy that still afflicted Judah at the time of writing Chronicles. It was not the Babylonian Empire that **carried Judah and Jerusalem into captivity**, but it was the LORD.

2. (6:31-48) *The musicians for the House of the LORD.*

**Now these are the men whom David appointed over the service of song in the house of the LORD, after the ark came to rest. They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the LORD in Jerusalem, and they served in their office according to their order. And these *are* the ones who ministered with their sons: Of the sons of the Kohathites *were* Heman the singer, the son of Joel, the son of Samuel, the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. And his brother Asaph, who stood at his right hand, *was* Asaph the son of Berachiah, the son of Shimea, the son of Michael, the son of Baaseiah, the son of Malchijah, the son of Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son of Shimei, the son of Jahath, the son of Gershon, the son of Levi. Their brethren, the sons of Merari, on the left hand, *were* Ethan the son of Kishi, the son of Abdi, the son of Malluch, the son of Hashabiah, the son of Amaziah, the son of Hilkiah, the son of Amzi, the son of Bani, the son of Shamer, the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. And their brethren, the Levites, *were* appointed to every kind of service of the tabernacle of the house of God.**

- a. **Whom David appointed over the service of song in the house of the LORD, after the ark came to rest:** The dramatic entry of the ark of the covenant into

Jerusalem is described in both 2 Samuel 6 and 1 Chronicles 15-16.

i. The fact that David **appointed** these men over the **service of song** shows that the musical worship of God is *important*, it is *worthy of attention*, and *should be organized*. In fact, it is specifically said **they served in their office according to their order**.

ii. It could perhaps be said that the artistic temperament resists organization, and it is certainly possible to be too ordered and too rigid, refusing to allow a proper flexibility in the Holy Spirit. Nevertheless, organization and order remain part of a good music ministry.

iii. **They were ministering with music:** Their *ministry* was *music*. It was sacred service before the LORD, worthy of their dedication and hard work.

b. **Heman the singer:** This man is mentioned several times in connection with temple worship in the days of David and Solomon (1Ch 15:17-19; 1Ch 16:41-42; 1Ch 25:1-7, 2Ch 5:12-13). He was an important part of the ceremonies connected with bringing the ark of the covenant to Jerusalem and the dedication of the temple.

i. Psalms 88 is attributed to Heman: *A Song. A Psalm of the sons of Korah. To the Chief Musician. Set to "Mahalath Leannoth." A Contemplation [Maschil] of Heman the Ezrahite.*

ii. Psalms 88 shows us a man well acquainted with sorrow and trouble: *For my soul is full of troubles* (88:3)... *I am like a man who has no strength* (88:4)... *Your wrath lies heavy upon me* (88:7). Some of the sweetest songs come from the heaviest sorrow.

iii. Psalms 88 also shows us a man who could take his grief to the LORD: *But to You I have cried out, O LORD, and in the morning my prayer comes before You* (88:13). It is not a confident or triumphant psalm, but the undercurrent of trust and refuge in God runs through the song of sorrow.

c. **And his brother Asaph, who stood at his right hand:** Partnered with **Heman the singer** was **Asaph**, making for one of the great worship-leading combinations in history.

i. This is the first mention of Asaph in the Bible; the Asaph listed in 2Ki 18:18; 2Ki 18:37 is a different man. Asaph was a man of wide and long-lasting influence among God's people.

- 1Ch 15:17-19 mentions Asaph as a fellow singer with Heman and Ethan.

- 1Ch 16:5 describes Asaph as *the chief* at the ceremony bringing the ark of the covenant into Jerusalem.

- 1Ch 16:7 says that David delivered a psalm to Asaph and his brethren at that ceremony. Apparently, David wrote the psalm and Asaph and his brethren performed it.

- 1Ch 16:17 says that Asaph was left with the responsibility to daily minister before the ark of the covenant when it was brought into the Jerusalem in David's time.

- 1Ch 25:6 says that Asaph, Jeduthun, and Heman served in music under the authority of King David.

- 2Ch 20:14; 2Ch 29:13 indicate that the influence of Asaph lasted far beyond his death, in that future worship leaders and musicians were known as the



*sons of Asaph*, even to the days of Ezra (Ezr 2:41; Ezr 3:10; Neh 7:44; Neh 11:17; Neh 11:22).

ii. 12 Psalms are attributed to Asaph (Psalms 50 and Psalms 73 through 83).

d. **Appointed to every kind of service of the tabernacle of the house of God:** The Levites served God in almost every conceivable way, both practical and spiritual in appearance.

**Every kind of service** is important and precious to God.

3. (6:49-53) *The family of Aaron.*

**But Aaron and his sons offered sacrifices on the altar of burnt offering and on the altar of incense, for all the work of the Most Holy Place, and to make atonement for Israel, according to all that Moses the servant of God had commanded. Now these are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, and Ahimaaz his son.**

a. **But Aaron and his sons offered sacrifices on the altar:** The priesthood descended from Aaron and Aaron only. He, his sons, and their descendants were the only ones authorized to offer **sacrifices on the altar**.

b. **And to make atonement for Israel:** Only an authorized priest could make atonement. Though Jesus was not descended from Aaron, He was nevertheless an authorized priest according to the order of Melchizedek, not Aaron (Hebrews 7).

c. **Now these are the sons of Aaron:** *Not* listed are the two disobedient sons of Aaron (Nadab and Abihu) who were judged for bringing a strange fire of corrupt worship to the altar (Leviticus 10).

4. (6:54-81) *The cities and common-lands of the Levites.*

Now these *are* their dwelling places throughout their settlements in their territory, for they were *given* by lot to the sons of Aaron, of the family of the Kohathites: They gave them Hebron in the land of Judah, with its surrounding common-lands. But the fields of the city and its villages they gave to Caleb the son of Jephunneh. And to the sons of Aaron they gave *one of* the cities of refuge, Hebron; also Libnah with its common-lands, Jattir, Eshtemoa with its common-lands, Hilen with its common-lands, Debir with its common-lands, Ashan with its common-lands, and Beth Shemesh with its common-lands. And from the tribe of Benjamin: Geba with its common-lands, Alemeth with its common-lands, and Anathoth with its common-lands. All their cities among their families *were* thirteen. To the rest of the family of the tribe of the Kohathites *they gave* by lot ten cities from half the tribe of Manasseh. And to the sons of Gershon, throughout their families, *they gave* thirteen cities from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the tribe of Manasseh in Bashan. To the sons of Merari, throughout their families, *they gave* twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun. So the children of Israel gave *these* cities with their common-lands to the Levites. And they gave by lot from the tribe of the children of Judah, from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities which are called by *their* names. Now some of the families of the sons of Kohath *were given* cities as their territory from the tribe of Ephraim. And they gave them *one of* the cities of refuge, Shechem with its common-lands, in the

mountains of Ephraim, also Gezer with its common-lands, Jokmeam with its common-lands, Beth Horon with its common-lands, Aijalon with its common-lands, and Gath Rimmon with its common-lands. And from the half-tribe of Manasseh: Aner with its common-lands and Bileam with its common-lands, for the rest of the family of the sons of Kohath. From the family of the half-tribe of Manasseh the sons of Gershon *were given* Golan in Bashan with its common-lands and Ashtaroth with its common-lands. And from the tribe of Issachar: Kedesh with its common-lands, Daberath with its common-lands, Ramoth with its common-lands, and Anem with its common-lands. And from the tribe of Asher: Mashal with its common-lands, Abdon with its common-lands, Hukok with its common-lands, and Rehob with its common-lands. And from the tribe of Naphtali: Kedesh in Galilee with its common-lands, Hammon with its common-lands, and Kirjathaim with its common-lands. From the tribe of Zebulun the rest of the children of Merari *were given* Rimmon with its common-lands and Tabor with its common-lands. And on the other side of the Jordan, across from Jericho, on the east side of the Jordan, *they were given* from the tribe of Reuben: Bezer in the wilderness with its common-lands, Jahzah with its common-lands, Kedemoth with its common-lands, and Mephaath with its common-lands. And from the tribe of Gad: Ramoth in Gilead with its common-lands, Mahanaim with its common-lands, Heshbon with its common-lands, and Jazer with its common-lands.

a. **Now these are their dwelling places throughout their settlements:** According to Num 18:20-24, the tribe of Levi had no province of land as the other tribes

did. Their inheritance was the LORD Himself and the tithes that the people of God brought to them.

**b. They gave them Hebron in the land of Judah, with its surrounding common-lands:** After this pattern, the Levites were “sprinkled” throughout the land of Israel by giving them cities in the different tribal provinces, cities together with surrounding **common-lands** (Num 35:1-8).

#### **D. The other tribes of Israel.**

##### *1. (7:1-5) The descendants of Issachar.*

**The sons of Issachar were Tola, Puah, Jashub, and Shimron; four in all. The sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Shemuel, heads of their father’s house. The sons of Tola were mighty men of valor in their generations; their number in the days of David was twenty-two thousand six hundred. The son of Uzzi was Izrahiah, and the sons of Izrahiah were Michael, Obadiah, Joel, and Ishiah. All five of them were chief men. And with them, by their generations, according to their fathers’ houses, were thirty-six thousand troops ready for war; for they had many wives and sons. Now their brethren among all the families of Issachar were mighty men of valor, listed by their genealogies, eighty-seven thousand in all.**

**a. Thirty-six thousand troops ready for war:** “For Israhiah and his four sons, even with ‘many wives,’ to have ‘36,000’ warriors seems unlikely, as does the total (vv. 2-5) of 145,600 for just one tribe of the Twelve. This appears to be the first of nine passages in Chronicles where *elep* (‘thosuand’) might be better interpreted as *allup* (‘chief’).” (Payne)

##### *2. (7:6-12) The descendants of Benjamin.*

***The sons of Benjamin were Bela, Becher, and Jediahel; three in all. The sons of Bela were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri; five in all. They were heads of their fathers' houses, and they were listed by their genealogies, twenty-two thousand and thirty-four mighty men of valor. The sons of Becher were Zemirah, Joash, Eliezer, Eliezer, Omri, Jerimoth, Abijah, Anathoth, and Alemeth. All these are the sons of Becher. And they were recorded by genealogy according to their generations, heads of their fathers' houses, twenty thousand two hundred mighty men of valor. The son of Jediahel was Bilhan, and the sons of Bilhan were Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, and Ahishahar. All these sons of Jediahel were heads of their fathers' houses; there were seventeen thousand two hundred mighty men of valor fit to go out for war and battle. Shuppim and Huppim were the sons of Ir, and Hushim was the son of Aher.***

a. **Ehud:** This was the famous leader for Israel noted in Jdg 3:12-30.

b. **The son of Aher:** Many believe that is better rendered *the sons of Aher* and is a veiled reference to the tribe of Dan, who is not otherwise mentioned in this genealogy.

i. "*The sons of Aher*; but divers take the Hebrew word *aher* for a common, not proper name, and render the words this, *another son*, or *the son of another* family or tribe, to wit, of Dan, as may be gathered." (Poole)

ii. There are at least four things that support the idea that this is a veiled reference to the tribe of Dan:

- In Gen 46:23 **Hushim** is mentioned as the son of Dan.

- The next verse in 1 Chronicles (7:13) mentions **the sons of Bilhah**, who was mother to both Dan and **Naphtali**, also mentioned in that verse.

- Otherwise the genealogy of Dan is left out.

- Hebrew writers sometimes used the word *another* (aher) to describe "an abominable thing which the writer disdained to mention; whence they call a swine, which to them was a very unclean and loathsome creature, *another thing*."

iii. "And it must be remembered that the tribe of Dan had made themselves and their memory infamous and detestable by that gross idolatry, which began first and continued longest in that tribe, Judges 18."  
(Poole)

### *3. (7:13) The descendants of Naphtali.*

**The sons of Naphtali were Jahziel, Guni, Jezer, and Shallum, the sons of Bilhah.**

### *4. (7:14-19) The descendants of the Western Tribe of Manasseh.*

**The descendants of Manasseh: his Syrian concubine bore him Machir the father of Gilead, the father of Asriel. Machir took as his wife *the sister* of Huppim and Shuppim, whose name was Maachah. The name of *Gilead's* grandson was Zelophehad, but Zelophehad begot only daughters. (Maachah the wife of Machir bore a son, and she called his name Peresh. The name of his brother was Sheresh, and his sons were Ulam and Rakem. The son of Ulam was Bedan.) These were the descendants of Gilead the son of Machir, the son of Manasseh. His sister Hammoleketh bore Ishhod, Abiezer, and Mahlah. And the sons of Shemida were Ahian, Shechem, Likhi, and Aniam.**

- a. **But Zelophehad begot only daughters:** Zelophehad is one mentioned in Num 26:33; Num 27:1-11; Num 36:1-12 when the question came to Moses about female inheritance rights.

5. (7:20-29) *The descendants of Ephraim.*

**The sons of Ephraim were Shuthelah, Bered his son, Tahath his son, Eladah his son, Tahath his son, Zabad his son, Shuthelah his son, and Ezer and Elead. The men of Gath who were born in *that* land killed *them* because they came down to take away their cattle. Then Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived and bore a son; and he called his name Beriah, because tragedy had come upon his house. Now his daughter was Sheerah, who built Lower and Upper Beth Horon and Uzen Sheerah; and Rephah was his son, as well as Resheph, and Telah his son, Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Nun his son, and Joshua his son. Now their possessions and dwelling places were Bethel and its towns: to the east Naaran, to the west Gezer and its towns, and Shechem and its towns, as far as Ayyah and its towns; and by the borders of the children of Manasseh were Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the children of Joseph, the son of Israel.**

- a. **The sons of Ephraim:** "The Ephraimites were famous for their wealth, power, and prowess; but withal they are noted for insolent, proud, and quarrelsome." (Trapp)

6. (7:30-40) *The descendants of Asher.*

**The sons of Asher were Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. The sons of Beriah were Heber**

and Malchiel, who was the father of Birzaith. And Heber begot Japhlet, Shomer, Hotham, and their sister Shua. The sons of Japhlet *were* Pasach, Bimhal, and Ashvath. These *were* the children of Japhlet. The sons of Shemer *were* Ahi, Rohgah, Jehubbah, and Aram. And the sons of his brother Helem *were* Zophah, Imna, Shelesh, and Amal. The sons of Zophah *were* Suah, Harnepher, Shual, Beri, Imrah, Bezer, Hod, Shamma, Shilshah, Jithran, and Beera. The sons of Jether *were* Jephunneh, Pispah, and Ara. The sons of Ulla *were* Arah, Haniel, and Rizia. All these *were* the children of Asher, heads of *their* fathers' houses, choice men, mighty men of valor, chief leaders. And they were recorded by genealogies among the army fit for battle; their number *was* twenty-six thousand.

a. **Their sister Serah... their sister Shua:** "The rabbins say that the daughters of Asher were very beautiful, and were all matched with *kings* or *priests*." (Clarke)

7. (8:1-40) *The descendants of Benjamin.*

Now Benjamin begot Bela his firstborn, Ashbel the second, Aharah the third, Nohah the fourth, and Rapha the fifth. The sons of Bela *were* Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan, and Huram. These *are* the sons of Ehud, who were the heads of the fathers' *houses* of the inhabitants of Geba, and who forced them to move to Manahath: Naaman, Ahijah, and Gera who forced them to move. He begot Uzza and Ahihud. And Shaharaim had children in the country of Moab, after he had sent away Hushim and Baara his wives. By Hodesh his wife he begot Jobab, Zibia, Mesha, Malcam, Jeuz, Sachiah, and Mirmah. These *were* his sons, heads of their fathers' *houses*. And by Hushim he begot Abitub and



**Elpaal. The sons of Elpaal were Eber, Misham, and Shemed, who built Ono and Lod with its towns; and Beriah and Shema, who were heads of their fathers' houses of the inhabitants of Aijalon, who drove out the inhabitants of Gath. Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ispah, and Joha were the sons of Beriah. Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Jizliah, and Jobab were the sons of Elpaal. Jakim, Zichri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beraiah, and Shimrath were the sons of Shimei. Ishpan, Eber, Eliel, Abdon, Zichri, Hanan, Hananiah, Elam, Antothijah, Iphdeiah, and Penuel were the sons of Shashak. Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, and Zichri were the sons of Jeroham. These were heads of the fathers' houses by their generations, chief men. These dwelt in Jerusalem. Now the father of Gibeon, whose wife's name was Maacah, dwelt at Gibeon. And his firstborn son was Abdon, then Zur, Kish, Baal, Nadab, Gedor, Ahio, Zecher, and Mikloth, who begot Shimeah. They also dwelt alongside their relatives in Jerusalem, with their brethren. Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal. The son of Jonathan was Merib-Baal, and Merib-Baal begot Micah. The sons of Micah were Pithon, Melech, Tarea, and Ahaz. And Ahaz begot Jehoaddah; Jehoaddah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza. Moza begot Binea, Raphah his son, Eleasah his son, and Azel his son. Azel had six sons whose names were these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel. And the sons of Eshek his brother were Ulam his firstborn, Jeush the second, and Eliphelet the third. The sons of Ulam were mighty men of valor; archers. They had many sons and grandsons, one**

**hundred and fifty in all. These were all sons of Benjamin.**

a. **Now Benjamin:** The tribe was already mentioned in 1Ch 7:6-12, but is given more attention here. One reason for this is because the most of these settlements were in the area of Jerusalem, which was the main area that the returning exiles came to in the days Chronicles was written.

i. "Chronicles elaborates this material, not simply because of the significance of King Saul and his family, as it continued a dozen generations after him, but primarily because of the importance of Benjamin as a tribe, which ranked second only to Judah in postexilic society." (Payne)

b. **Ner begot Kish, Kish begot Saul:** "This Ner is also called Abiel (1Sa 9:1). The Hebrews tell us that his proper name was Abiel; and that he was called Ner – that is, a lamp or torch – because he outshone in holiness."

c. **The son of Jonathan was Merib-Baal:** "The same as *Mephi-bosheth*; for, as the Israelites detested *Baal*, which signifies *lord*, they changed it into *bosheth*, which signifies *shame* or *reproach*." (Clarke)

d. **Azel had six sons whose names were these:** "Of the six sons of Azel, mentioned 1Ch 8:38, R.S. Jarchi says that their allegorical expositions were sufficient to load *thirteen thousand* camels! No doubt these were reputed to be *deeply learned* men. There was a time when the *allegorizers* and *metaphor-men* ranked very high among *theologians*, even in our own enlightened and critical country. At present they are almost totally out of fashion. May they never recover their footing! But what a shameful hyperbole is that of Jarchi! The writings of six men a load for *thirteen thousand camels!*" (Clarke)

e. **The sons of Ulam were mighty men of valor; archers:** **Archers** is in "Hebrew, *that tread the bow*; for the bows of steel, which these used, required great strength to bend them; which therefore they did by treading the bow with their feet, and pulling the string with both their hands." (Poole)

## **Descendants of Levi**

**1Ch 6:1** Levi had three sons: Gershon, Kohath, and Merari.

1Ch 6:2 Kohath had four sons: Amram, Izhar, Hebron, and Uzziel.

1Ch 6:3 Amram had two sons, Aaron and Moses, and one daughter, Miriam. Aaron had four sons: Nadab, Abihu, Eleazar, and Ithamar.

1Ch 6:4 The descendants of Eleazar from generation to generation are as follows: Phinehas, Abishua,

1Ch 6:5 Bukki, Uzzi,

1Ch 6:6 Zerariah, Meraioth,

1Ch 6:7 Amariah, Ahitub,

1Ch 6:8 Zadok, Ahimaaz,

1Ch 6:9 Azariah, Johanan,

1Ch 6:10 Azariah (the one who served in the Temple which King Solomon built in Jerusalem),

1Ch 6:11 Amariah, Ahitub,

1Ch 6:12 Zadok, Shallum,

1Ch 6:13 Hilkiyah, Azariah,

1Ch 6:14 Seraiah, Jehozadak.

1Ch 6:15 King Nebuchadnezzar deported Jehozadak along with the other people of Judah and Jerusalem whom the LORD sent into exile.

1Ch 6:16 Levi had three sons: Gershon, Kohath, and Merari.

1Ch 6:17 Each of them also had sons. Gershon was the father of Libni and Shimei;

1Ch 6:18 Kohath was the father of Amram, Izhar, Hebron, and Uzziel;

1Ch 6:19 and Merari was the father of Mahli and Mushi.

1Ch 6:20 These are the descendants of Gershon from generation to generation: Libni, Jahath, Zimmah,

1Ch 6:21 Joah, Iddo, Zerah, Jeatherai.

1Ch 6:22 These are the descendants of Kohath from generation to generation: Amminadab, Korah, Assir,

1Ch 6:23 Elkanah, Ebiasaph, Assir,

1Ch 6:24 Tahath, Uriel, Uziah, Shaul.

1Ch 6:25 Elkanah had two sons, Amasai and Ahimoth.

1Ch 6:26 These are Ahimoth's descendants from generation to generation: Elkanah, Zophai, Nahath,

1Ch 6:27 Eliab, Jeroham, Elkanah.

1Ch 6:28 Samuel had two sons: Joel, the older, and Abijah, the younger.

1Ch 6:29 These are the descendants of Merari from generation to generation: Mahli, Libni, Shimei, Uzzah,

1Ch 6:30 Shimea, Haggiah, Asaiah.

1Ch 6:31 These are the men whom King David put in charge of the music at the place of worship in Jerusalem after the Covenant Box was moved there.

1Ch 6:32 They took regular turns of duty at the Tent of the LORD's presence during the time before King Solomon built the Temple.

1Ch 6:33 The family lines of those who held this office are as follows: The clan of Kohath: Heman, the leader of the first choir, was the son of Joel. His family line went back to Jacob as follows: Heman, Joel, Samuel,

1Ch 6:34 Elkanah, Jeroham, Eliel, Toah,

1Ch 6:35 Zuph, Elkanah, Mahath, Amasai,

1Ch 6:36 Elkanah, Joel, Azariah, Zephaniah,

1Ch 6:37 Tahath, Assir, Ebiasaph, Korah,

1Ch 6:38 Izhar, Kohath, Levi, Jacob.

1Ch 6:39 Asaph was leader of the second choir. His family line went back to Levi as follows: Asaph, Berechiah, Shimea,

1Ch 6:40 Michael, Baaseiah, Malchijah,

1Ch 6:41 Ethni, Zerah, Adaiah,

1Ch 6:42 Ethan, Zimmah, Shimei,

1Ch 6:43 Jahath, Gershon, Levi.

1Ch 6:44 Ethan of the clan of Merari was the leader of the third choir. His family line went back to Levi as follows: Ethan, Kishi, Abdi, Malluch,

1Ch 6:45 Hashabiah, Amaziah, Hilkiah,

1Ch 6:46 Amzi, Bani, Shemer,

1Ch 6:47 Mahli, Mushi, Merari, Levi.

1Ch 6:48 The other Levites were assigned all the other duties at the place of worship.

1Ch 6:49 Aaron and his descendants presented the offerings of incense and offered the sacrifices that were burnt on the altar. They were responsible for all the worship in the Most Holy Place and for the sacrifices by which God forgives Israel's sins. They did all this in accordance with the instructions given by Moses, God's servant.

1Ch 6:50 This is the line of Aaron's descendants: Eleazar, Phinehas, Abishua,

1Ch 6:51 Bukki, Uzzi, Zerahiah,

1Ch 6:52 Meraioth, Amariah, Ahitub,

1Ch 6:53 Zadok, Ahimaaz.

1Ch 6:54 This is the territory assigned to the descendants of Aaron of the clan of Kohath. They received the first share of the land assigned to the Levites.

1Ch 6:55 This included Hebron in the territory of Judah and the pasture lands around it.

1Ch 6:56 The fields and villages, however, that belonged to the city were assigned to Caleb son of Jephunneh.

1Ch 6:57 (57-59) The following towns were assigned to Aaron's descendants: Hebron, a city of refuge, Jattir, and the towns of Libnah, Eshtemoa, Hilen, Debir, Ashan, and Beth Shemesh, with their pasture lands.

1Ch 6:60 In the territory of Benjamin they were assigned the following towns with their pasture lands: Geba, Alemeth, and Anathoth. This made a total of thirteen towns for all their families to live in.

1Ch 6:61 Ten towns in the territory of West Manasseh were assigned by lot to the rest of the clan of Kohath, family by family.

1Ch 6:62 To the clan of Gershon, family by family, were assigned thirteen towns in the territories of Issachar, Asher, Naphtali, and East Manasseh in Bashan.

1Ch 6:63 In the same way, twelve towns in the territories of Reuben, Gad, and Zebulun were assigned to the clan of Merari, family by family.

1Ch 6:64 In this way the people of Israel assigned towns for the Levites to live in, together with the pasture lands around the towns.

1Ch 6:65 (The towns in the territories of Judah, Simeon, and Benjamin, mentioned above, were also assigned by drawing lots.)

1Ch 6:66 Some of the families of the clan of Kohath were assigned towns and pasture lands in the territory of Ephraim:

1Ch 6:67 Shechem, the city of refuge in the hills of Ephraim, Gezer,

1Ch 6:68 Jokmeam, Beth Horon,

1Ch 6:69 Aijalon, and Gath Rimmon.

1Ch 6:70 In the territory of West Manasseh they were assigned the towns of Aner and Bileam with the surrounding pasture lands.

1Ch 6:71 The families of the clan of Gershon were assigned the following towns, with the surrounding pasture lands: In the territory of East Manasseh: Golan in Bashan, and Ashtaroth.

1Ch 6:72 In the territory of Issachar: Kedesh, Daberath,

1Ch 6:73 Ramoth, and Anem.

1Ch 6:74 In the territory of Asher: Mashal, Abdon,

1Ch 6:75 Hukok, and Rehob.

1Ch 6:76 In the territory of Naphtali: Kedesh in Galilee, Hammon, and Kiriathaim.

1Ch 6:77 The remaining families of the clan of Merari were assigned the following towns with the surrounding pasture lands: In the territory of Zebulun: Rimmono and Tabor.

1Ch 6:78 In the territory of Reuben, east of the Jordan River beyond Jericho: Bezer on the plateau, Jahzah,

1Ch 6:79 Kedemoth, and Mephaath.

1Ch 6:80 In the territory of Gad: Ramoth in Gilead, Mahanaim,

1Ch 6:81 Heshbon, and Jazer.

## **1 Chronicles 4:1-8:40**

### **1 Chronicles 4 through 8 – The Tribes of Israel and their Descendants**

*"How barren to us is this register, both of incident and interest! And yet, as barren rocks and sandy deserts make integral and necessary parts of the globe; so do these genealogical tables make necessary parts of the history of providence and grace in the maintenance of truth, and the establishment of the church of Christ. Therefore, no one*

*that fears God will either despise or lightly esteem them.”*  
(Adam Clarke)

*“Here tribes, and individual men, are seen as gaining importance and value in proportion as they co-operated in the purpose of God.”* (G. Campbell Morgan)

#### **A. The tribes comprising the later Kingdom of Judah.**

##### *1. (4:1-23) The descendants of Judah.*

**The sons of Judah were Perez, Hezron, Carmi, Hur, and Shobal. And Reaiah the son of Shobal begot Jahath, and Jahath begot Ahumai and Lahad. These were the families of the Zorathites. These were the sons of the father of Etam: Jezreel, Ishma, and Idbash; and the name of their sister was Hazelelponi; and Penuel was the father of Gedor, and Ezer was the father of Hushah. These were the sons of Hur, the firstborn of Ephrathah the father of Bethlehem. And Ashhur the father of Tekoa had two wives, Helah and Naarah. Naarah bore him Ahuzzam, Hephher, Temeni, and Haahashtari. These were the sons of Naarah. The sons of Helah were Zereth, Zohar, and Ethnan; and Koz begot Anub, Zobebah, and the families of Aharhel the son of Harum. Now Jabez was more honorable than his brothers, and his mother called his name Jabez, saying, “Because I bore *him* in pain.” And Jabez called on the God of Israel saying, “Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!” So God granted him what he requested. Chelub the brother of Shuhah begot Mehir, who was the father of Eshton. And Eshton begot Beth-Rapha, Paseah, and Tehinnah the father of Ir-Nahash. These were the men of Rechah. The sons of Kenaz were Othniel and Seraiah. The sons of Othniel were Hathath, and Meonothai *who***



begot Ophrah. Seraiah begot Joab the father of Ge Harashim, for they were craftsmen. The sons of Caleb the son of Jephunneh *were* Iru, Elah, and Naam. The son of Elah *was* Kenaz. The sons of Jehallelel *were* Ziph, Ziphah, Tiria, and Asarel. The sons of Ezra *were* Jether, Mered, Ephraim, and Jalon. And *Mered's wife bore* Miriam, Shammai, and Ishbah the father of Eshtemoa. (His wife Jehudijah bore Jered the father of Gedor, Heber the father of Sochoh, and Jekuthiel the father of Zanoah.) And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took. The sons of Hodiah's wife, the sister of Naham, *were* the fathers of Keilah the Garmite and of Eshtemoa the Maachathite. And the sons of Shimon *were* Amnon, Rinnah, Ben-Hanan, and Tilon. And the sons of Ishi *were* Zoheth and Ben-Zoheth. The sons of Shelah the son of Judah *were* Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of the linen workers of the house of Ashbea; also Jokim, the men of Chozeba, and Joash; Saraph, who ruled in Moab, and Jashubi-Lehem. Now the records are ancient. These *were* the potters and those who dwell at Netaim and Gederah; there they dwelt with the king for his work.

a. **The sons of Judah were:** Since the focus of these genealogies is the dynastic line of David, it makes sense that the tribe of **Judah** is listed first.

i. "Ezra expected his readers to recognize (from 2:5, 18, 50) that the five *descendants* of Judah, from Perez to Shobal, were not brothers but successive generations. 'Carmi' must therefore be a scribal error for Caleb." (Payne)

b. **Now Jabez was more honorable than his brothers:** This man **Jabez** is one of the more interesting

briefly-mentioned people of the Old Testament. We only know of him from this text, and from the town of scribes that may have been named after him or associated with him (1Ch 2:55).

i. "While through these genealogies, and indeed through all the history, we are occupied with those connected with government and the procession of events leading to universal issues, it is refreshing to be halted by the story of one man who took his need directly to God and obtained the answer of God's grace." (Morgan)

ii. "On these accounts he was *more honourable than his brethren*. He was of the same stock and the same lineage; he had neither nobility of birth, nor was distinguished by earthly titles; in all these respects he was on a level with his brethren: but God tells us that he was *more honourable than them all*; and why? because he *prayed*, because he *served his Maker*, and because he *lived to do good among men*; therefore he received the honour that cometh from God." (Clarke)

c. **His mother called his name Jabez:** This name is associated with pain or sorrow. For some reason, probably surrounding the circumstances of his birth, his mother named him this. Because of the strong importance of the idea of a *name* in ancient Hebrew culture, this idea of *pain* was heavy with and upon Jabez – perhaps especially in his growing up.

d. **And Jabez called on the God of Israel:** Jabez was honored, and we know little more of him than that he was a man of prayer and that his prayer was answered. One way to gain honor in the Kingdom of God is through prayer, instead of through ambition and achievement. Jabez had four basic requests in his prayer.

i. First, Jabez prayed to be blessed **indeed**. There are many who are blessed, but they are not **blessed indeed**. That is, they have something that is in one sense a blessing (such as family, salvation, wealth, fame, health, security), but yet because of fundamental dissatisfaction in their life, they are not **blessed indeed**.

- Even worse, sometimes blessings turn out to be a curse to us in that we make an idol of the blessing. In this, we see the great wisdom of Jabez's prayer.

- In the same way, many things that are outwardly curses end up being blessings **indeed** to us.

ii. Jabez prayed for enlarged **territory**. Virtually all older commentators agree with Matthew Poole that Jabez **called on the God of Israel** "when he was undertaking some great and dangerous service," in particular the conquest of the land of Canaan. Therefore, when he prayed "**enlarge my territory**," it was to "drive out these wicked and cursed Canaanites, whom thou hast commanded us to root out, and therefore I justly beg and expect thy blessing in the execution of thy command." (Poole)

- Adam Clarke quotes a Chaldean translation of this prayer, with the line: *and enlarge my borders with disciples*. This, together with the scribal city associated with his name, indicates (but does not prove) that Jabez's desire for more territory was not only to displace the wicked, but also to advance the cause of godliness through the multiplication of disciples.

iii. Jabez asked that the **hand** of God would be **with** him. "The 'hand of the Lord' is a biblical term for God's power and presence in the lives of His people (see Jos 4:24 and Isa 59:1)." (Wilkinson)

- The phrase *the hand of the LORD* is used many times in the Old Testament, and often in a negative sense – that is, in the sense of God's hand being *against* someone in judgment. Here Jabez prayed that the **hand** of the LORD would be **with** him.

- In Psa 77:10, the Psalmist wrote: *I will remember the years of the right hand of the Most High*. Here

Jabez prayed in advance for something to remember later – to see the **hand** of God **with** him now.

iv. Jabez asked to be kept from **evil** and that he would **not cause pain**. Some other translations render this with the idea that **pain** Jabez did not want to cause was his own. "He used this expression in allusion to his name, which signifies *grief*; Lord, let me not have that grief which my name implies, and which my sin deserves." (Poole)

- In this Jabez recognized the evil in this world, no doubt because he had lived through much pain in his life.
- In this Jabez recognized that he needed God to keep him from evil.
- In this Jabez recognized that the hand of God to bless us can transform the evil and pain of life.

e. **So God granted him what he requested:** This, of course, is the measure of effective prayer – that it is answered from heaven (allowing that "No" or "Wait" can also be an answer). Yet when we are close to the heart of God and pray for the things important to Him and His kingdom, we expect that our prayers will be **granted** (1Jn 5:14).

i. "If we take up the character and conduct of Jabez in the view given by the *Chaldee*, we shall not only see him as a *pious* and *careful* man, deeply interested in behalf of *himself* and his *family*, but we shall see him as a *benevolent* man, labouring for the welfare of others, and especially for the religious instruction of *youth*. He founded *schools*, in which the young and rising generation were taught useful knowledge, and especially the knowledge of God. He had *disciples*, which were divided into *three classes*, who

distinguished themselves by their *fervour* in the *worship of God*, by their *docility* in obediently hearing and treasuring up the advices and instructions of their teachers, and by their deep piety to God in bringing forth the fruits of the Spirit. The *spirit of prophecy*, that is, of *prayer* and *supplication*, *rested upon them*." (Clarke)

ii. "Reader, imitate the conduct of this worthy Israelite that thou mayest be a partaker of his blessings." (Clarke)

**f. And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took:** "The wife of Mered here intended is Bithiah (v. 18). Her identification as a daughter of Pharaoh would locate this event during the early part of Israel's sojourn in Egypt (before 1800 b.c.), the union probably being made possible because of Joseph's prominence." (Payne)

**g. These were the potters and those who dwell at Netaim and Gederah; there they dwelt with the king for his work:** Since the broad focus of these chapters is to point to the tribe of Judah and especially to the family of David, these receive special mention because they worked for the king and lived with the king. Charles Spurgeon preached a wonderful sermon on this verse, with four points under the title

*With the King for His Work!*

i. *Our King has many kinds of servants.* He has soldiers, watchmen, heralds, scribes, musicians, house servants, gardeners, servants for the children. We should therefore value the different servants and understand and value our own place of service.

ii. *All who live with our King must work.* "They did not live on the king's bounty and dwell on the king's

country estates to do nothing, but they dwelt there for his work. I do not know whether all that call my Master 'Lord' have caught this idea. I have thought that some of our church members imagine that the cause of Christ was a coach, and that they were to ride on it, and that they would prefer the box seat." (Spurgeon)

iii. *Those that work for the King ought to live with Him.* "Now, those that live with Jesus Christ have a sort of secret alphabet between themselves and him. Oftentimes when a Christian man does the right thing... Do you know why he had that knack? He lived with his Master, so he knew what you knew not. He knew the meaning of his Master's eye, and it guided him." (Spurgeon)

iv. *We are working for the King.* "And after you have received Christ then you shall go forth and serve him. Put out an empty hand and receive Christ into it by a little faith, and then go and serve him, and the Lord bless you henceforth and for ever." (Spurgeon)

## *2. (4:24-43) The descendants of Simeon.*

**The sons of Simeon were Nemuel, Jamin, Jarib, Zerah, and Shaul, Shallum his son, Mibsam his son, and Mishma his son. And the sons of Mishma were Hamuel his son, Zacchur his son, and Shimei his son. Shimei had sixteen sons and six daughters; but his brothers did not have many children, nor did any of their families multiply as much as the children of Judah. They dwelt at Beersheba, Moladah, Hazar Shual, Bilhah, Ezem, Tolad, Bethuel, Hormah, Ziklag, Beth Marcaboth, Hazar Susim, Beth Biri, and at Shaaraim. These were their cities until the reign of David. And their villages were Etam, Ain, Rimmon, Tochen, and Ashan; five cities; and all the villages that were**

around these cities as far as Baal. These *were* their dwelling places, and they maintained their genealogy: Meshobab, Jamlech, and Joshah the son of Amaziah; Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel; Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, and Benaiah; Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; these mentioned by name *were* leaders in their families, and their father's house increased greatly. So they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks. And they found rich, good pasture, and the land *was* broad, quiet, and peaceful; for some Hamites formerly lived there. These recorded by name came in the days of Hezekiah king of Judah; and they attacked their tents and the Meunites who were found there, and utterly destroyed them, as it is to this day. So they dwelt in their place, because *there was* pasture for their flocks there. Now *some* of them, five hundred men of the sons of Simeon, went to Mount Seir, having as their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi. And they defeated the rest of the Amalekites who had escaped. They have dwelt there to this day.

a. **The sons of Simeon... these were the dwelling places:** Simeon and Levi, two of the sons of Jacob, massacred the men of the city of Shechem (Gen 34:24-30; Gen 49:5-7) and were therefore cursed to be scattered. Therefore, the tribe of Simeon did not have a province to call their own, only these cities, villages, and **dwelling places**.

i. "Simeon was granted lands in Palestine only within the arid southwestern portions of Judah (Jos 19:1-9; cf. Jos 15:26; cf. Jos 15:28-32); and it campaigned



cooperatively with Judah in their conquest (Jdg 1:3).” (Payne)

ii. “For after the division of Solomon’s kingdom in 930 b.c., elements of Simeon either moved to the north or at least adopted its religious practices (cf. the inclusion of Beersheba along with the shrines of Ephraim that are condemned in Amo 5:5)... Other Simeonites carried on in a seminomadic life in isolated areas that they could occupy, such as those noted at the close of this chapter.” (Payne)

iii. “This genealogy is very different from that given in Gen 46:10, and Num 26:12. This may be occasioned by the same person having several names, one *list* taking one name, another list some other, and so on: to reconcile is impossible; to attempt it, useless.” (Clarke)

**b. But his brothers did not have many children, nor did any of their families multiply as much as the children of Judah:** The census data both at the beginning and the end of the Book of Numbers indicates that the population of the tribe of Simeon decreased radically during the wilderness years of the exodus. They were among the largest tribes at the beginning and among the smallest tribes at the end.

i. “Of this tribe was that shameless fornicator, Zimri (Numbers 35), as also Judas Iscariot, as Jerome affirmeth.” (Trapp)

## **B. The tribes of Israel settling east of the Jordan River.**

*1. (5:1-10) The descendants of Reuben.*

**Now the sons of Reuben the firstborn of Israel; he was indeed the firstborn, but because he defiled his father’s bed, his birthright was given to the sons of**

**Joseph, the son of Israel, so that the genealogy is not listed according to the birthright; yet Judah prevailed over his brothers, and from him *came* a ruler, although the birthright was Joseph's; the sons of Reuben the firstborn of Israel were Hanoch, Pallu, Hezron, and Carmi. The sons of Joel *were* Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaiah his son, Baal his son, and Beerah his son, whom Tiglath-Pileser king of Assyria carried into captivity. He *was* leader of the Reubenites. And his brethren by their families, when the genealogy of their generations was registered: the chief, Jeiel, and Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, as far as Nebo and Baal Meon. Eastward they settled as far as the entrance of the wilderness this side of the River Euphrates, because their cattle had multiplied in the land of Gilead. Now in the days of Saul they made war with the Hagarites, who fell by their hand; and they dwelt in their tents throughout the entire *area* east of Gilead.**

**a. Reuben the firstborn of Israel; he was indeed the firstborn, but because he defiled his father's bed, his birthright was given:** This answers the question, "If Reuben was the first-born son, why is he not listed first?" It was because of the sin described in this verse, which disqualified Reuben from being first among the sons of Israel.

**b. Now in the days of Saul they made war with the Hagarites:** "The *Hagarites* were tribes of *Nomade*, or *Scenite*, Arabs; people who lived in *tents*, without any fixed dwellings, and whose property consisted in *cattle*. The descendants of Reuben extirpated these Hagarites, seized on their property and their tents, and dwelt in their place." (Clarke)

2. (5:11-22) *The descendants of Gad.*

**And the children of Gad dwelt next to them in the land of Bashan as far as Salcah: Joel was the chief, Shapham the next, then Jaanai and Shaphat in Bashan, and their brethren of their father's house: Michael, Meshullam, Sheba, Jorai, Jachan, Zia, and Eber; seven *in all*. These were the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, was chief of their father's house. And *the Gadites* dwelt in Gilead, in Bashan and in its villages, and in all the common-lands of Sharon within their borders. All these were registered by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel. The sons of Reuben, the Gadites, and half the tribe of Manasseh *had* forty-four thousand seven hundred and sixty valiant men, men able to bear shield and sword, to shoot with the bow, and skillful in war, who went to war. They made war with the Hagarites, Jetur, Naphish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all who *were* with them, for they cried out to God in the battle. He heeded their prayer, because they put their trust in Him. Then they took away their livestock; fifty thousand of their camels, two hundred and fifty thousand of their sheep, and two thousand of their donkeys; also one hundred thousand of their men; for many fell dead, because the war *was* God's. And they dwelt in their place until the captivity.**

- a. **For they cried out to God in the battle:** As these men of Gad did what God called them to do, they trusted in Him in the midst of the **battle**. Because **they put their trust in Him**, God delivered them in the battle.

i. Trapp on **for they cried to God in the battle**: "So did Jabez (chapter 4); Jehoshaphat (2 Chronicles 20); the thundering legion; the late king of Sweden, whose prayer before the great battle of Lutzen – where he fell, – was, 'Jesus vouchsafe this day to be my strong helper; and give me courage to fight for the honour of thy name.' Prayer alone he held the surest piece of his whole armour."

b. **Also one hundred thousand of their men; for many fell dead, because the war was God's**: This describes the unique wars of judgment God called Israel to bring against the Canaanites when they came into the Promised Land.

i. "This was a war of extermination as to the political state of the people, which nothing could justify but a special direction of God; and this he could never give against any, unless the cup of their iniquity had been full. The Hagrites were full of idolatry: see 1Ch 5:25." (Clarke)

3. (5:23-26) *The descendants of the eastern tribe of Manasseh.*

**So the children of the half-tribe of Manasseh dwelt in the land. Their *numbers* increased from Bashan to Baal Hermon, that is, to Senir, or Mount Hermon. These *were* the heads of their fathers' houses: Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were mighty men of valor, famous men, *and* heads of their fathers' houses. And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God had destroyed before them. So the God of Israel stirred up the spirit of Pul king of Assyria, that is, Tiglath-Pileser king of Assyria. He carried the Reubenites, the Gadites, and the half-tribe of**

**Manasseh into captivity. He took them to Halah, Habor, Hara, and the river of Gozan to this day.**

a. **They were mighty men of valor, famous men, and heads of their fathers' houses:** These original settlers of the eastern tribe of Manasseh were godly and bold men. Their desire to settle east of the Jordan River did not reflect an ungodly desire on *their* part.

b. **And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land:** Despite the good start for the eastern tribe of Manasseh, this is how they ended up. Their distance from the people of Israel in general and the spiritual life of the nation in particular seemed to weaken their devotion to God and strengthen their attraction to **the gods of the peoples of the land**.

i. "The remaining verses of chapter 5 describe an early, joint military campaign (vv. 18-22, elaborating v. 10) – in which God rewarded their faith and their prayers with a great victory over the Ishmaelites – and their later deportation to Assyria (vv. 25-26), as the result of collective apostasy." (Payne)

### **C. The tribe of Levi.**

*1. (6:1-30) The descendants of Levi.*

**The sons of Levi were Gershon, Kohath, and Merari. The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. The children of Amram were Aaron, Moses, and Miriam. And the sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar. Eleazar begot Phinehas, and Phinehas begot Abishua; Abishua begot Bukki, and Bukki begot Uzzi; Uzzi begot Zerahiah, and Zerahiah begot Meraioth; Meraioth begot Amariah, and Amariah begot Ahitub; Ahitub begot Zadok, and Zadok begot Ahimaaz; Ahimaaz begot Azariah, and**

**Azariah begot Johanan; Johanan begot Azariah (it was he who ministered as priest in the temple that Solomon built in Jerusalem); Azariah begot Amariah, and Amariah begot Ahitub; Ahitub begot Zadok, and Zadok begot Shallum; Shallum begot Hilkiah, and Hilkiah begot Azariah; Azariah begot Seraiah, and Seraiah begot Jehozadak. Jehozadak went *into captivity* when the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar. The sons of Levi *were* Gershon, Kohath, and Merari. These are the names of the sons of Gershon: Libni and Shimei. The sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel. The sons of Merari *were* Mahli and Mushi. Now these *are* the families of the Levites according to their fathers: Of Gershon *were* Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, *and* Jeatherai his son. The sons of Kohath *were* Amminadab his son, Korah his son, Assir his son, Elkanah his son, Ebiasaph his son, Assir his son, Tahath his son, Uriel his son, Uziah his son, and Shaul his son. The sons of Elkanah *were* Amasai and Ahimoth. *As for* Elkanah, the sons of Elkanah *were* Zophai his son, Nahath his son, Eliab his son, Jeroham his son, *and* Elkanah his son. The sons of Samuel *were* Joel the firstborn, and Abijah the second. The sons of Merari *were* Mahli, Libni his son, Shimei his son, Uzzah his son, Shimea his son, Haggiah his son, *and* Asaiah his son.**

- a. **The sons of Levi were:** This chapter describes the descendants of **Levi** and of **Aaron**. The entire tribe of Levi had a special place in Israel, given over to the service of God generally. Within the tribe of Levi was a special priestly family descended from **Aaron**. All priests were therefore Levites, but not all Levites were priests.

i. "It has been well remarked that the genealogy of *Levi* is given here more ample and correct than that of any of the others. And this is perhaps an additional proof that the author was a *priest*, felt much for the priesthood, and took care to give the genealogy of the Levitical and sacerdotal families, from the most correct tables; for with such tables we may presume he was intimately acquainted." (Clarke)

ii. As previously seen, Simeon and Levi were both cursed to be scattered because of their massacre of the men of Shechem (Gen 34:24-30; Gen 49:5-7). God did in fact both divide the tribes of Simeon and Levi and scatter them among Israel. Yet the way it happened for each tribe was different. The tribe of Simeon, because of their lack of faithfulness, was effectively dissolved as a tribe, and the tribe of Simeon was absorbed into the tribal area of Judah. The tribe of Levi was also scattered, but because of the faithfulness of this tribe during the rebellion of the golden calf (Exo 32:26-28), the tribe was scattered as a blessing throughout the whole nation of Israel. Both were scattered, but one as a blessing and the other as curse.

**b. In the temple that Solomon built in Jerusalem:**

"So called to distinguish it from the second temple, which was built or in building when these books were written." (Poole)

**c. When the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar:**

According to pattern, the inspired historian saw the hand of God even in the great tragedy that still afflicted Judah at the time of writing Chronicles. It was not the Babylonian Empire that **carried Judah and Jerusalem into captivity**, but it was the LORD.

2. (6:31-48) *The musicians for the House of the LORD.*

**Now these are the men whom David appointed over the service of song in the house of the LORD, after the ark came to rest. They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the LORD in Jerusalem, and they served in their office according to their order. And these *are* the ones who ministered with their sons: Of the sons of the Kohathites *were* Heman the singer, the son of Joel, the son of Samuel, the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. And his brother Asaph, who stood at his right hand, *was* Asaph the son of Berachiah, the son of Shimea, the son of Michael, the son of Baaseiah, the son of Malchijah, the son of Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son of Shimei, the son of Jahath, the son of Gershon, the son of Levi. Their brethren, the sons of Merari, on the left hand, *were* Ethan the son of Kishi, the son of Abdi, the son of Malluch, the son of Hashabiah, the son of Amaziah, the son of Hilkiah, the son of Amzi, the son of Bani, the son of Shamer, the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. And their brethren, the Levites, *were* appointed to every kind of service of the tabernacle of the house of God.**

- a. **Whom David appointed over the service of song in the house of the LORD, after the ark came to rest:** The dramatic entry of the ark of the covenant into



Jerusalem is described in both 2 Samuel 6 and 1 Chronicles 15-16.

i. The fact that David **appointed** these men over the **service of song** shows that the musical worship of God is *important*, it is *worthy of attention*, and *should be organized*. In fact, it is specifically said **they served in their office according to their order**.

ii. It could perhaps be said that the artistic temperament resists organization, and it is certainly possible to be too ordered and too rigid, refusing to allow a proper flexibility in the Holy Spirit. Nevertheless, organization and order remain part of a good music ministry.

iii. **They were ministering with music:** Their *ministry* was *music*. It was sacred service before the LORD, worthy of their dedication and hard work.

b. **Heman the singer:** This man is mentioned several times in connection with temple worship in the days of David and Solomon (1Ch 15:17-19; 1Ch 16:41-42; 1Ch 25:1-7, 2Ch 5:12-13). He was an important part of the ceremonies connected with bringing the ark of the covenant to Jerusalem and the dedication of the temple.

i. Psalms 88 is attributed to Heman: *A Song. A Psalm of the sons of Korah. To the Chief Musician. Set to "Mahalath Leannoth." A Contemplation [Maschil] of Heman the Ezrahite.*

ii. Psalms 88 shows us a man well acquainted with sorrow and trouble: *For my soul is full of troubles* (88:3)... *I am like a man who has no strength* (88:4)... *Your wrath lies heavy upon me* (88:7). Some of the sweetest songs come from the heaviest sorrow.

iii. Psalms 88 also shows us a man who could take his grief to the LORD: *But to You I have cried out, O LORD, and in the morning my prayer comes before You* (88:13). It is not a confident or triumphant psalm, but the undercurrent of trust and refuge in God runs through the song of sorrow.

c. **And his brother Asaph, who stood at his right hand:** Partnered with **Heman the singer** was **Asaph**, making for one of the great worship-leading combinations in history.

i. This is the first mention of Asaph in the Bible; the Asaph listed in 2Ki 18:18; 2Ki 18:37 is a different man. Asaph was a man of wide and long-lasting influence among God's people.

- 1Ch 15:17-19 mentions Asaph as a fellow singer with Heman and Ethan.

- 1Ch 16:5 describes Asaph as *the chief* at the ceremony bringing the ark of the covenant into Jerusalem.

- 1Ch 16:7 says that David delivered a psalm to Asaph and his brethren at that ceremony. Apparently, David wrote the psalm and Asaph and his brethren performed it.

- 1Ch 16:17 says that Asaph was left with the responsibility to daily minister before the ark of the covenant when it was brought into the Jerusalem in David's time.

- 1Ch 25:6 says that Asaph, Jeduthun, and Heman served in music under the authority of King David.

- 2Ch 20:14; 2Ch 29:13 indicate that the influence of Asaph lasted far beyond his death, in that future worship leaders and musicians were known as the

*sons of Asaph*, even to the days of Ezra (Ezr 2:41; Ezr 3:10; Neh 7:44; Neh 11:17; Neh 11:22).

ii. 12 Psalms are attributed to Asaph (Psalms 50 and Psalms 73 through 83).

d. **Appointed to every kind of service of the tabernacle of the house of God:** The Levites served God in almost every conceivable way, both practical and spiritual in appearance.

**Every kind of service** is important and precious to God.

3. (6:49-53) *The family of Aaron.*

**But Aaron and his sons offered sacrifices on the altar of burnt offering and on the altar of incense, for all the work of the Most Holy Place, and to make atonement for Israel, according to all that Moses the servant of God had commanded. Now these are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, and Ahimaaz his son.**

a. **But Aaron and his sons offered sacrifices on the altar:** The priesthood descended from Aaron and Aaron only. He, his sons, and their descendants were the only ones authorized to offer **sacrifices on the altar**.

b. **And to make atonement for Israel:** Only an authorized priest could make atonement. Though Jesus was not descended from Aaron, He was nevertheless an authorized priest according to the order of Melchizedek, not Aaron (Hebrews 7).

c. **Now these are the sons of Aaron:** *Not* listed are the two disobedient sons of Aaron (Nadab and Abihu) who were judged for bringing a strange fire of corrupt worship to the altar (Leviticus 10).

4. (6:54-81) *The cities and common-lands of the Levites.*

Now these *are* their dwelling places throughout their settlements in their territory, for they were *given* by lot to the sons of Aaron, of the family of the Kohathites: They gave them Hebron in the land of Judah, with its surrounding common-lands. But the fields of the city and its villages they gave to Caleb the son of Jephunneh. And to the sons of Aaron they gave *one of* the cities of refuge, Hebron; also Libnah with its common-lands, Jattir, Eshtemoa with its common-lands, Hilen with its common-lands, Debir with its common-lands, Ashan with its common-lands, and Beth Shemesh with its common-lands. And from the tribe of Benjamin: Geba with its common-lands, Alemeth with its common-lands, and Anathoth with its common-lands. All their cities among their families *were* thirteen. To the rest of the family of the tribe of the Kohathites *they gave* by lot ten cities from half the tribe of Manasseh. And to the sons of Gershon, throughout their families, *they gave* thirteen cities from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the tribe of Manasseh in Bashan. To the sons of Merari, throughout their families, *they gave* twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun. So the children of Israel gave *these* cities with their common-lands to the Levites. And they gave by lot from the tribe of the children of Judah, from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities which are called by *their* names. Now some of the families of the sons of Kohath *were given* cities as their territory from the tribe of Ephraim. And they gave them *one of* the cities of refuge, Shechem with its common-lands, in the

mountains of Ephraim, also Gezer with its common-lands, Jokmeam with its common-lands, Beth Horon with its common-lands, Aijalon with its common-lands, and Gath Rimmon with its common-lands. And from the half-tribe of Manasseh: Aner with its common-lands and Bileam with its common-lands, for the rest of the family of the sons of Kohath. From the family of the half-tribe of Manasseh the sons of Gershon *were given* Golan in Bashan with its common-lands and Ashtaroth with its common-lands. And from the tribe of Issachar: Kedesh with its common-lands, Daberath with its common-lands, Ramoth with its common-lands, and Anem with its common-lands. And from the tribe of Asher: Mashal with its common-lands, Abdon with its common-lands, Hukok with its common-lands, and Rehob with its common-lands. And from the tribe of Naphtali: Kedesh in Galilee with its common-lands, Hammon with its common-lands, and Kirjathaim with its common-lands. From the tribe of Zebulun the rest of the children of Merari *were given* Rimmon with its common-lands and Tabor with its common-lands. And on the other side of the Jordan, across from Jericho, on the east side of the Jordan, *they were given* from the tribe of Reuben: Bezer in the wilderness with its common-lands, Jahzah with its common-lands, Kedemoth with its common-lands, and Mephaath with its common-lands. And from the tribe of Gad: Ramoth in Gilead with its common-lands, Mahanaim with its common-lands, Heshbon with its common-lands, and Jazer with its common-lands.

a. **Now these are their dwelling places throughout their settlements:** According to Num 18:20-24, the tribe of Levi had no province of land as the other tribes

did. Their inheritance was the LORD Himself and the tithes that the people of God brought to them.

**b. They gave them Hebron in the land of Judah, with its surrounding common-lands:** After this pattern, the Levites were “sprinkled” throughout the land of Israel by giving them cities in the different tribal provinces, cities together with surrounding **common-lands** (Num 35:1-8).

#### **D. The other tribes of Israel.**

##### *1. (7:1-5) The descendants of Issachar.*

**The sons of Issachar were Tola, Puah, Jashub, and Shimron; four in all. The sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Shemuel, heads of their father’s house. The sons of Tola were mighty men of valor in their generations; their number in the days of David was twenty-two thousand six hundred. The son of Uzzi was Izrahiah, and the sons of Izrahiah were Michael, Obadiah, Joel, and Ishiah. All five of them were chief men. And with them, by their generations, according to their fathers’ houses, were thirty-six thousand troops ready for war; for they had many wives and sons. Now their brethren among all the families of Issachar were mighty men of valor, listed by their genealogies, eighty-seven thousand in all.**

**a. Thirty-six thousand troops ready for war:** “For Israhiah and his four sons, even with ‘many wives,’ to have ‘36,000’ warriors seems unlikely, as does the total (vv. 2-5) of 145,600 for just one tribe of the Twelve. This appears to be the first of nine passages in Chronicles where *elep* (‘thosuand’) might be better interpreted as *allup* (‘chief’).” (Payne)

##### *2. (7:6-12) The descendants of Benjamin.*

***The sons of Benjamin were Bela, Becher, and Jediahel; three in all. The sons of Bela were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri; five in all. They were heads of their fathers' houses, and they were listed by their genealogies, twenty-two thousand and thirty-four mighty men of valor. The sons of Becher were Zemirah, Joash, Eliezer, Eliezer, Omri, Jerimoth, Abijah, Anathoth, and Alemeth. All these are the sons of Becher. And they were recorded by genealogy according to their generations, heads of their fathers' houses, twenty thousand two hundred mighty men of valor. The son of Jediahel was Bilhan, and the sons of Bilhan were Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, and Ahishahar. All these sons of Jediahel were heads of their fathers' houses; there were seventeen thousand two hundred mighty men of valor fit to go out for war and battle. Shuppim and Huppim were the sons of Ir, and Hushim was the son of Aher.***

a. **Ehud:** This was the famous leader for Israel noted in Jdg 3:12-30.

b. **The son of Aher:** Many believe that is better rendered *the sons of Aher* and is a veiled reference to the tribe of Dan, who is not otherwise mentioned in this genealogy.

i. "*The sons of Aher*; but divers take the Hebrew word *aher* for a common, not proper name, and render the words this, *another son*, or *the son of another* family or tribe, to wit, of Dan, as may be gathered." (Poole)

ii. There are at least four things that support the idea that this is a veiled reference to the tribe of Dan:

- In Gen 46:23 **Hushim** is mentioned as the son of Dan.

- The next verse in 1 Chronicles (7:13) mentions **the sons of Bilhah**, who was mother to both Dan and **Naphtali**, also mentioned in that verse.

- Otherwise the genealogy of Dan is left out.

- Hebrew writers sometimes used the word *another* (aher) to describe "an abominable thing which the writer disdained to mention; whence they call a swine, which to them was a very unclean and loathsome creature, *another thing*."

iii. "And it must be remembered that the tribe of Dan had made themselves and their memory infamous and detestable by that gross idolatry, which began first and continued longest in that tribe, Judges 18."  
(Poole)

### *3. (7:13) The descendants of Naphtali.*

**The sons of Naphtali were Jahziel, Guni, Jezer, and Shallum, the sons of Bilhah.**

### *4. (7:14-19) The descendants of the Western Tribe of Manasseh.*

**The descendants of Manasseh: his Syrian concubine bore him Machir the father of Gilead, the father of Asriel. Machir took as his wife *the sister* of Huppim and Shuppim, whose name was Maachah. The name of *Gilead's* grandson was Zelophehad, but Zelophehad begot only daughters. (Maachah the wife of Machir bore a son, and she called his name Peresh. The name of his brother was Sheresh, and his sons were Ulam and Rakem. The son of Ulam was Bedan.) These were the descendants of Gilead the son of Machir, the son of Manasseh. His sister Hammoleketh bore Ishhod, Abiezer, and Mahlah. And the sons of Shemida were Ahian, Shechem, Likhi, and Aniam.**



a. **But Zelophehad begot only daughters:** Zelophehad is one mentioned in Num 26:33; Num 27:1-11; Num 36:1-12 when the question came to Moses about female inheritance rights.

5. (7:20-29) *The descendants of Ephraim.*

**The sons of Ephraim were Shuthelah, Bered his son, Tahath his son, Eladah his son, Tahath his son, Zabad his son, Shuthelah his son, and Ezer and Elead. The men of Gath who were born in *that* land killed *them* because they came down to take away their cattle. Then Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived and bore a son; and he called his name Beriah, because tragedy had come upon his house. Now his daughter was Sheerah, who built Lower and Upper Beth Horon and Uzen Sheerah; and Rephah was his son, as well as Resheph, and Telah his son, Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Nun his son, and Joshua his son. Now their possessions and dwelling places were Bethel and its towns: to the east Naaran, to the west Gezer and its towns, and Shechem and its towns, as far as Ayyah and its towns; and by the borders of the children of Manasseh were Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the children of Joseph, the son of Israel.**

a. **The sons of Ephraim:** "The Ephraimites were famous for their wealth, power, and prowess; but withal they are noted for insolent, proud, and quarrelsome." (Trapp)

6. (7:30-40) *The descendants of Asher.*

**The sons of Asher were Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. The sons of Beriah were Heber**

and Malchiel, who was the father of Birzaith. And Heber begot Japhlet, Shomer, Hotham, and their sister Shua. The sons of Japhlet *were* Pasach, Bimhal, and Ashvath. These *were* the children of Japhlet. The sons of Shemer *were* Ahi, Rohgah, Jehubbah, and Aram. And the sons of his brother Helem *were* Zophah, Imna, Shelesh, and Amal. The sons of Zophah *were* Suah, Harnepher, Shual, Beri, Imrah, Bezer, Hod, Shamma, Shilshah, Jithran, and Beera. The sons of Jether *were* Jephunneh, Pispah, and Ara. The sons of Ulla *were* Arah, Haniel, and Rizia. All these *were* the children of Asher, heads of *their* fathers' houses, choice men, mighty men of valor, chief leaders. And they were recorded by genealogies among the army fit for battle; their number *was* twenty-six thousand.

- a. **Their sister Serah... their sister Shua:** "The rabbins say that the daughters of Asher were very beautiful, and were all matched with *kings* or *priests*." (Clarke)

7. (8:1-40) *The descendants of Benjamin.*

Now Benjamin begot Bela his firstborn, Ashbel the second, Aharah the third, Nohah the fourth, and Rapha the fifth. The sons of Bela *were* Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan, and Huram. These *are* the sons of Ehud, who were the heads of the fathers' *houses* of the inhabitants of Geba, and who forced them to move to Manahath: Naaman, Ahijah, and Gera who forced them to move. He begot Uzza and Ahihud. And Shaharaim had children in the country of Moab, after he had sent away Hushim and Baara his wives. By Hodesh his wife he begot Jobab, Zibia, Mesha, Malcam, Jeuz, Sachiah, and Mirmah. These *were* his sons, heads of their fathers' *houses*. And by Hushim he begot Abitub and

**Elpaal. The sons of Elpaal were Eber, Misham, and Shemed, who built Ono and Lod with its towns; and Beriah and Shema, who were heads of their fathers' houses of the inhabitants of Aijalon, who drove out the inhabitants of Gath. Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ispah, and Joha were the sons of Beriah. Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Jizliah, and Jobab were the sons of Elpaal. Jakim, Zichri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beraiah, and Shimrath were the sons of Shimei. Ishpan, Eber, Eliel, Abdon, Zichri, Hanan, Hananiah, Elam, Antothijah, Iphdeiah, and Penuel were the sons of Shashak. Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, and Zichri were the sons of Jeroham. These were heads of the fathers' houses by their generations, chief men. These dwelt in Jerusalem. Now the father of Gibeon, whose wife's name was Maacah, dwelt at Gibeon. And his firstborn son was Abdon, then Zur, Kish, Baal, Nadab, Gedor, Ahio, Zecher, and Mikloth, who begot Shimeah. They also dwelt alongside their relatives in Jerusalem, with their brethren. Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal. The son of Jonathan was Merib-Baal, and Merib-Baal begot Micah. The sons of Micah were Pithon, Melech, Tarea, and Ahaz. And Ahaz begot Jehoaddah; Jehoaddah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza. Moza begot Binea, Raphah his son, Eleasah his son, and Azel his son. Azel had six sons whose names were these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel. And the sons of Eshek his brother were Ulam his firstborn, Jeush the second, and Eliphelet the third. The sons of Ulam were mighty men of valor; archers. They had many sons and grandsons, one**

**hundred and fifty in all. These were all sons of Benjamin.**

a. **Now Benjamin:** The tribe was already mentioned in 1Ch 7:6-12, but is given more attention here. One reason for this is because the most of these settlements were in the area of Jerusalem, which was the main area that the returning exiles came to in the days Chronicles was written.

i. "Chronicles elaborates this material, not simply because of the significance of King Saul and his family, as it continued a dozen generations after him, but primarily because of the importance of Benjamin as a tribe, which ranked second only to Judah in postexilic society." (Payne)

b. **Ner begot Kish, Kish begot Saul:** "This Ner is also called Abiel (1Sa 9:1). The Hebrews tell us that his proper name was Abiel; and that he was called Ner – that is, a lamp or torch – because he outshone in holiness."

c. **The son of Jonathan was Merib-Baal:** "The same as *Mephi-bosheth*; for, as the Israelites detested *Baal*, which signifies *lord*, they changed it into *bosheth*, which signifies *shame* or *reproach*." (Clarke)

d. **Azel had six sons whose names were these:** "Of the six sons of Azel, mentioned 1Ch 8:38, R.S. Jarchi says that their allegorical expositions were sufficient to load *thirteen thousand* camels! No doubt these were reputed to be *deeply learned* men. There was a time when the *allegorizers* and *metaphor-men* ranked very high among *theologians*, even in our own enlightened and critical country. At present they are almost totally out of fashion. May they never recover their footing! But what a shameful hyperbole is that of Jarchi! The writings of six men a load for *thirteen thousand camels!*" (Clarke)

e. **The sons of Ulam were mighty men of valor; archers:** **Archers** is in "Hebrew, *that tread the bow*; for the bows of steel, which these used, required great strength to bend them; which therefore they did by treading the bow with their feet, and pulling the string with both their hands." (Poole)

### **Descendants of Issachar**

**1Ch 7:1** Issachar had four sons: Tola, Puah, Jashub, and Shimron.

1Ch 7:2 Tola had six sons: Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Shemuel. They were heads of families of the clan of Tola and were famous soldiers. At the time of King David their descendants numbered 22,600.

1Ch 7:3 Uzzi had one son, Izrahiah. Izrahiah and his four sons, Michael, Obadiah, Joel, and Isshiah, were all heads of families.

1Ch 7:4 They had so many wives and children that their descendants were able to provide 36,000 men for military duty.

1Ch 7:5 The official records of all the families of the tribe of Issachar listed 87,000 men eligible for military duty.

### **Descendants of Benjamin**

1Ch 7:6 Benjamin had three sons: Bela, Becher, and Jediael.

1Ch 7:7 Bela had five sons: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri. They were heads of families in the clan and were all famous soldiers. Their descendants included 22,034 men eligible for military duty.

1Ch 7:8 Becher had nine sons: Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth.

1Ch 7:9 The official record of their descendants by families listed 20,200 men eligible for military duty.

1Ch 7:10 Jediahel had one son, Bilhan, and Bilhan had seven sons: Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish, and Ahishahar.

1Ch 7:11 They were heads of families in the clan and were all famous soldiers. Their descendants included 17,200 men eligible for military duty.

1Ch 7:12 Shuppim and Huppim also belonged to this tribe. Dan had one son, Hushim.

### **Descendants of Naphtali**

1Ch 7:13 Naphtali had four sons: Jahziel, Guni, Jezer, and Shallum. (They were descendants of Bilhah. )

### **Descendants of Manasseh**

1Ch 7:14 By his Aramean concubine, Manasseh had two sons, Asriel and Machir. Machir was the father of Gilead.

1Ch 7:15 Machir found a wife for Huppim and one for Shuppim. His sister's name was Maacah. Machir's second son was Zelophehad, and he had only daughters.

1Ch 7:16 Maacah, Machir's wife, gave birth to two sons, whom they named Peresh and Sheresh. Peresh had two sons, Ulam and Rakem,

1Ch 7:17 and Ulam had a son named Bedan. These are all descendants of Gilead, the son of Machir and grandson of Manasseh.

1Ch 7:18 Gilead's sister Hammolecheth had three sons: Ishod, Abiezer, and Mahlah.

1Ch 7:19 (Shemida had four sons: Ahian, Shechem, Likhi, and Aniam.)

### **Descendants of Ephraim**

1Ch 7:20 These are the descendants of Ephraim from generation to generation: Shuthelah, Bered, Tahath, Eleadah, Tahath,

1Ch 7:21 Zabad, Shuthelah. Ephraim had two other sons besides Shuthelah: Ezer and Elead, who were killed when they tried to steal the livestock belonging to the native inhabitants of Gath.

1Ch 7:22 Their father Ephraim mourned for them for many days, and his relatives came to comfort him.

1Ch 7:23 Then he had intercourse with his wife again, and she became pregnant and had a son. They named him Beriah, because of the trouble that had come to their family.

1Ch 7:24 Ephraim had a daughter named Sheerah. She built the towns of Upper and Lower Beth Horon, and Uzen Sheerah.

1Ch 7:25 Ephraim also had a son named Rephah, whose descendants were as follows: Resheph, Telah, Tahan,

1Ch 7:26 Ladan, Ammihud, Elishama,

1Ch 7:27 Nun, Joshua.

1Ch 7:28 The territory which they took and settled included Bethel and the towns around it, as far east as Naaran and as far west as Gezer and the towns around it. It also included the cities of Shechem and Ayyah, and the towns around them.

1Ch 7:29 The descendants of Manasseh controlled the cities of Beth Shan, Taanach, Megiddo, and Dor, and the towns around them. All these are the places where the descendants of Joseph son of Jacob lived.

### **Descendants of Asher**

1Ch 7:30 These are the descendants of Asher. He had four sons: Imnah, Ishvah, Ishvi, and Beriah; and one daughter, Serah.

1Ch 7:31 Beriah had two sons, Heber and Malchiel. (Malchiel founded the city of Birzaith.)

1Ch 7:32 Heber had three sons: Japhlet, Shomer, and Hotham; and one daughter, Shua.

1Ch 7:33 Japhlet also had three sons: Pasach, Bimhal, and Ashvath.

1Ch 7:34 His brother Shomer had three sons: Rohgah, Jehubbah, and Aram.

1Ch 7:35 His brother Hotham had four sons: Zophah, Imna, Shelesh, and Amal.

1Ch 7:36 The descendants of Zophah were Suah, Harnepher, Shual, Beri, Imrah,

1Ch 7:37 Bezer, Hod, Shamma, Shilshah, Ithran, and Beera.

1Ch 7:38 The descendants of Jether were Jephunneh, Pispah, and Ara,

1Ch 7:39 and the descendants of Ulla were Arah, Hanniel, and Rizia.

1Ch 7:40 All of these were descendants of Asher. They were heads of families, famous fighting men, outstanding leaders. Asher's descendants included 26,000 men eligible for military duty.

## **1 Chronicles 4:1-8:40**

### **1 Chronicles 4 through 8 – The Tribes of Israel and their Descendants**

*"How barren to us is this register, both of incident and interest! And yet, as barren rocks and sandy deserts make integral and necessary parts of the globe; so do these genealogical tables make necessary parts of the history of providence and grace in the maintenance of truth, and the establishment of the church of Christ. Therefore, no one that fears God will either despise or lightly esteem them."*  
(Adam Clarke)



*"Here tribes, and individual men, are seen as gaining importance and value in proportion as they co-operated in the purpose of God." (G. Campbell Morgan)*

#### **A. The tribes comprising the later Kingdom of Judah.**

##### *1. (4:1-23) The descendants of Judah.*

**The sons of Judah were Perez, Hezron, Carmi, Hur, and Shobal. And Reaiah the son of Shobal begot Jahath, and Jahath begot Ahumai and Lahad. These were the families of the Zorathites. These were the sons of the father of Etam: Jezreel, Ishma, and Idbash; and the name of their sister was Hazelelponi; and Penuel was the father of Gedor, and Ezer was the father of Hushah. These were the sons of Hur, the firstborn of Ephrathah the father of Bethlehem. And Ashhur the father of Tekoa had two wives, Helah and Naarah. Naarah bore him Ahuzzam, Hephher, Temeni, and Haahashtari. These were the sons of Naarah. The sons of Helah were Zereth, Zohar, and Ethnan; and Koz begot Anub, Zobebah, and the families of Aharhel the son of Harum. Now Jabez was more honorable than his brothers, and his mother called his name Jabez, saying, "Because I bore *him* in pain." And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!" So God granted him what he requested. Chelub the brother of Shuhah begot Mehir, who was the father of Eshton. And Eshton begot Beth-Rapha, Paseah, and Tehinnah the father of Ir-Nahash. These were the men of Rechah. The sons of Kenaz were Othniel and Seraiah. The sons of Othniel were Hathath, and Meonothai *who* begot Ophrah. Seraiah begot Joab the father of Ge Harashim, for they were craftsmen. The sons of Caleb**

the son of Jephunneh *were* Iru, Elah, and Naam. The son of Elah *was* Kenaz. The sons of Jehallelel *were* Ziph, Ziphah, Tiria, and Asarel. The sons of Ezra *were* Jether, Mered, Ephraim, and Jalon. And *Mered's wife bore* Miriam, Shammai, and Ishbah the father of Eshtemoa. (His wife Jehudijah bore Jered the father of Gedor, Heber the father of Sochoh, and Jekuthiel the father of Zanoah.) And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took. The sons of Hodiah's wife, the sister of Naham, *were* the fathers of Keilah the Garmite and of Eshtemoa the Maachathite. And the sons of Shimon *were* Amnon, Rinnah, Ben-Hanan, and Tilon. And the sons of Ishi *were* Zoheth and Ben-Zoheth. The sons of Shelah the son of Judah *were* Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of the linen workers of the house of Ashbea; also Jokim, the men of Chozeba, and Joash; Saraph, who ruled in Moab, and Jashubi-Lehem. Now the records are ancient. These *were* the potters and those who dwell at Netaim and Gederah; there they dwelt with the king for his work.

a. **The sons of Judah were:** Since the focus of these genealogies is the dynastic line of David, it makes sense that the tribe of **Judah** is listed first.

i. "Ezra expected his readers to recognize (from 2:5, 18, 50) that the five *descendants* of Judah, from Perez to Shobal, were not brothers but successive generations. 'Carmi' must therefore be a scribal error for Caleb." (Payne)

b. **Now Jabez was more honorable than his brothers:** This man **Jabez** is one of the more interesting briefly-mentioned people of the Old Testament. We only know of him from this text, and from the town of scribes

that may have been named after him or associated with him (1Ch 2:55).

i. "While through these genealogies, and indeed through all the history, we are occupied with those connected with government and the procession of events leading to universal issues, it is refreshing to be halted by the story of one man who took his need directly to God and obtained the answer of God's grace." (Morgan)

ii. "On these accounts he was *more honourable than his brethren*. He was of the same stock and the same lineage; he had neither nobility of birth, nor was distinguished by earthly titles; in all these respects he was on a level with his brethren: but God tells us that he was *more honourable than them all*; and why? because he *prayed*, because he *served his Maker*, and because he *lived to do good among men*; therefore he received the honour that cometh from God." (Clarke)

c. **His mother called his name Jabez:** This name is associated with pain or sorrow. For some reason, probably surrounding the circumstances of his birth, his mother named him this. Because of the strong importance of the idea of a *name* in ancient Hebrew culture, this idea of *pain* was heavy with and upon Jabez – perhaps especially in his growing up.

d. **And Jabez called on the God of Israel:** Jabez was honored, and we know little more of him than that he was a man of prayer and that his prayer was answered. One way to gain honor in the Kingdom of God is through prayer, instead of through ambition and achievement. Jabez had four basic requests in his prayer.

i. First, Jabez prayed to be blessed **indeed**. There are many who are blessed, but they are not **blessed**

**indeed.** That is, they have something that is in one sense a blessing (such as family, salvation, wealth, fame, health, security), but yet because of fundamental dissatisfaction in their life, they are not **blessed indeed.**

- Even worse, sometimes blessings turn out to be a curse to us in that we make an idol of the blessing. In this, we see the great wisdom of Jabez's prayer.

- In the same way, many things that are outwardly curses end up being blessings **indeed** to us.

ii. Jabez prayed for enlarged **territory**. Virtually all older commentators agree with Matthew Poole that Jabez **called on the God of Israel** "when he was undertaking some great and dangerous service," in particular the conquest of the land of Canaan. Therefore, when he prayed "**enlarge my territory**," it was to "drive out these wicked and cursed Canaanites, whom thou hast commanded us to root out, and therefore I justly beg and expect thy blessing in the execution of thy command." (Poole)

- Adam Clarke quotes a Chaldean translation of this prayer, with the line: *and enlarge my borders with disciples*. This, together with the scribal city associated with his name, indicates (but does not prove) that Jabez's desire for more territory was not only to displace the wicked, but also to advance the cause of godliness through the multiplication of disciples.

iii. Jabez asked that the **hand** of God would be **with** him. "The 'hand of the Lord' is a biblical term for God's power and presence in the lives of His people (see Jos 4:24 and Isa 59:1)." (Wilkinson)

- The phrase *the hand of the LORD* is used many times in the Old Testament, and often in a negative

sense – that is, in the sense of God’s hand being *against* someone in judgment. Here Jabez prayed that the **hand** of the LORD would be **with** him.

- In Psa 77:10, the Psalmist wrote: *I will remember the years of the right hand of the Most High*. Here Jabez prayed in advance for something to remember later – to see the **hand** of God **with** him now.

iv. Jabez asked to be kept from **evil** and that he would **not cause pain**. Some other translations render this with the idea that **pain** Jabez did not want to cause was his own. “He used this expression in allusion to his name, which signifies *grief*; Lord, let me not have that grief which my name implies, and which my sin deserves.” (Poole)

- In this Jabez recognized the evil in this world, no doubt because he had lived through much pain in his life.

- In this Jabez recognized that he needed God to keep him from evil.

- In this Jabez recognized that the hand of God to bless us can transform the evil and pain of life.

e. **So God granted him what he requested:** This, of course, is the measure of effective prayer – that it is answered from heaven (allowing that “No” or “Wait” can also be an answer). Yet when we are close to the heart of God and pray for the things important to Him and His kingdom, we expect that our prayers will be **granted** (1Jn 5:14).

i. “If we take up the character and conduct of Jabez in the view given by the *Chaldee*, we shall not only see him as a *pious* and *careful* man, deeply interested in behalf of *himself* and his *family*, but we shall see him as a *benevolent* man, labouring for the welfare of

others, and especially for the religious instruction of *youth*. He founded *schools*, in which the young and rising generation were taught useful knowledge, and especially the knowledge of God. He had *disciples*, which were divided into *three classes*, who distinguished themselves by their *fervour* in the *worship of God*, by their *docility* in obediently hearing and treasuring up the advices and instructions of their teachers, and by their deep piety to God in bringing forth the fruits of the Spirit. The *spirit of prophecy*, that is, of *prayer* and *supplication*, *rested upon them*." (Clarke)

ii. "Reader, imitate the conduct of this worthy Israelite that thou mayest be a partaker of his blessings." (Clarke)

**f. And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took:** "The wife of Mered here intended is Bithiah (v. 18). Her identification as a daughter of Pharaoh would locate this event during the early part of Israel's sojourn in Egypt (before 1800 b.c.), the union probably being made possible because of Joseph's prominence." (Payne)

**g. These were the potters and those who dwell at Netaim and Gederah; there they dwelt with the king for his work:** Since the broad focus of these chapters is to point to the tribe of Judah and especially to the family of David, these receive special mention because they worked for the king and lived with the king. Charles Spurgeon preached a wonderful sermon on this verse, with four points under the title

*With the King for His Work!*

i. *Our King has many kinds of servants.* He has soldiers, watchmen, heralds, scribes, musicians, house servants, gardeners, servants for the children. We

should therefore value the different servants and understand and value our own place of service.

ii. *All who live with our King must work.* "They did not live on the king's bounty and dwell on the king's country estates to do nothing, but they dwelt there for his work. I do not know whether all that call my Master 'Lord' have caught this idea. I have thought that some of our church members imagine that the cause of Christ was a coach, and that they were to ride on it, and that they would prefer the box seat." (Spurgeon)

iii. *Those that work for the King ought to live with Him.* "Now, those that live with Jesus Christ have a sort of secret alphabet between themselves and him. Oftentimes when a Christian man does the right thing... Do you know why he had that knack? He lived with his Master, so he knew what you knew not. He knew the meaning of his Master's eye, and it guided him." (Spurgeon)

iv. *We are working for the King.* "And after you have received Christ then you shall go forth and serve him. Put out an empty hand and receive Christ into it by a little faith, and then go and serve him, and the Lord bless you henceforth and for ever." (Spurgeon)

## *2. (4:24-43) The descendants of Simeon.*

**The sons of Simeon were Nemuel, Jamin, Jarib, Zerah, and Shaul, Shallum his son, Mibsam his son, and Mishma his son. And the sons of Mishma were Hamuel his son, Zacchur his son, and Shimei his son. Shimei had sixteen sons and six daughters; but his brothers did not have many children, nor did any of their families multiply as much as the children of Judah. They dwelt at Beersheba, Moladah, Hazar Shual, Bilhah, Ezem, Tolad, Bethuel, Hormah, Ziklag, Beth**

**Marcaboth, Hazar Susim, Beth Biri, and at Shaaraim. These were their cities until the reign of David. And their villages were Etam, Ain, Rimmon, Tochen, and Ashan; five cities; and all the villages that were around these cities as far as Baal. These were their dwelling places, and they maintained their genealogy: Meshobab, Jamlech, and Joshah the son of Amaziah; Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel; Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, and Benaiah; Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; these mentioned by name were leaders in their families, and their father's house increased greatly. So they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks. And they found rich, good pasture, and the land was broad, quiet, and peaceful; for some Hamites formerly lived there. These recorded by name came in the days of Hezekiah king of Judah; and they attacked their tents and the Meunites who were found there, and utterly destroyed them, as it is to this day. So they dwelt in their place, because *there was* pasture for their flocks there. Now *some* of them, five hundred men of the sons of Simeon, went to Mount Seir, having as their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi. And they defeated the rest of the Amalekites who had escaped. They have dwelt there to this day.**

**a. The sons of Simeon... these were the dwelling places:**Simeon and Levi, two of the sons of Jacob, massacred the men of the city of Shechem (Gen 34:24-30; Gen 49:5-7) and were therefore cursed to be scattered. Therefore, the tribe of Simeon did not have a



province to call their own, only these cities, villages, and **dwelling places**.

i. "Simeon was granted lands in Palestine only within the arid southwestern portions of Judah (Jos 19:1-9; cf. Jos 15:26; cf. Jos 15:28-32); and it campaigned cooperatively with Judah in their conquest (Jdg 1:3)."  
(Payne)

ii. "For after the division of Solomon's kingdom in 930 b.c., elements of Simeon either moved to the north or at least adopted its religious practices (cf. the inclusion of Beersheba along with the shrines of Ephraim that are condemned in Amo 5:5)... Other Simeonites carried on in a seminomadic life in isolated areas that they could occupy, such as those noted at the close of this chapter." (Payne)

iii. "This genealogy is very different from that given in Gen 46:10, and Num 26:12. This may be occasioned by the same person having several names, one *list* taking one name, another list some other, and so on: to reconcile is impossible; to attempt it, useless."  
(Clarke)

**b. But his brothers did not have many children, nor did any of their families multiply as much as the children of Judah:** The census data both at the beginning and the end of the Book of Numbers indicates that the population of the tribe of Simeon decreased radically during the wilderness years of the exodus. They were among the largest tribes at the beginning and among the smallest tribes at the end.

i. "Of this tribe was that shameless fornicator, Zimri (Numbers 35), as also Judas Iscariot, as Jerome affirmeth." (Trapp)

## **B. The tribes of Israel settling east of the Jordan River.**

### *1. (5:1-10) The descendants of Reuben.*

**Now the sons of Reuben the firstborn of Israel; he was indeed the firstborn, but because he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright; yet Judah prevailed over his brothers, and from him came a ruler, although the birthright was Joseph's; the sons of Reuben the firstborn of Israel were Hanoch, Pallu, Hezron, and Carmi. The sons of Joel were Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaiah his son, Baal his son, and Beerah his son, whom Tiglath-Pileser king of Assyria carried into captivity. He was leader of the Reubenites. And his brethren by their families, when the genealogy of their generations was registered: the chief, Jeiel, and Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, as far as Nebo and Baal Meon. Eastward they settled as far as the entrance of the wilderness this side of the River Euphrates, because their cattle had multiplied in the land of Gilead. Now in the days of Saul they made war with the Hagrites, who fell by their hand; and they dwelt in their tents throughout the entire *area* east of Gilead.**

- a. **Reuben the firstborn of Israel; he was indeed the firstborn, but because he defiled his father's bed, his birthright was given:** This answers the question, "If Reuben was the first-born son, why is he not listed first?" It was because of the sin described in this verse, which disqualified Reuben from being first among the sons of Israel.

**b. Now in the days of Saul they made war with the Hagarites:** "The *Hagarites* were tribes of *Nomade*, or *Scenite*, Arabs; people who lived in *tents*, without any fixed dwellings, and whose property consisted in *cattle*. The descendants of Reuben extirpated these Hagarites, seized on their property and their tents, and dwelt in their place." (Clarke)

2. (5:11-22) *The descendants of Gad.*

**And the children of Gad dwelt next to them in the land of Bashan as far as Salcah: Joel was the chief, Shapham the next, then Jaanai and Shaphat in Bashan, and their brethren of their father's house: Michael, Meshullam, Sheba, Jorai, Jachan, Zia, and Eber; seven *in all*. These were the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, was chief of their father's house. And *the Gadites* dwelt in Gilead, in Bashan and in its villages, and in all the common-lands of Sharon within their borders. All these were registered by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel. The sons of Reuben, the Gadites, and half the tribe of Manasseh *had* forty-four thousand seven hundred and sixty valiant men, men able to bear shield and sword, to shoot with the bow, and skillful in war, who went to war. They made war with the Hagarites, Jetur, Naphish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all who *were* with them, for they cried out to God in the battle. He heeded their prayer, because they put their trust in Him. Then they took away their livestock; fifty thousand of their camels, two hundred and fifty thousand of their sheep, and two thousand of their**

**donkeys; also one hundred thousand of their men; for many fell dead, because the war was God's. And they dwelt in their place until the captivity.**

a. **For they cried out to God in the battle:** As these men of Gad did what God called them to do, they trusted in Him in the midst of the **battle**. Because **they put their trust in Him**, God delivered them in the battle.

i. Trapp on **for they cried to God in the battle**: "So did Jabez (chapter 4); Jehoshaphat (2 Chronicles 20); the thundering legion; the late king of Sweden, whose prayer before the great battle of Lutzen – where he fell, – was, 'Jesus vouchsafe this day to be my strong helper; and give me courage to fight for the honour of thy name.' Prayer alone he held the surest piece of his whole armour."

b. **Also one hundred thousand of their men; for many fell dead, because the war was God's:** This describes the unique wars of judgment God called Israel to bring against the Canaanites when they came into the Promised Land.

i. "This was a war of extermination as to the political state of the people, which nothing could justify but a special direction of God; and this he could never give against any, unless the cup of their iniquity had been full. The Hagrites were full of idolatry: see 1Ch 5:25." (Clarke)

3. (5:23-26) *The descendants of the eastern tribe of Manasseh.*

**So the children of the half-tribe of Manasseh dwelt in the land. Their *numbers* increased from Bashan to Baal Hermon, that is, to Senir, or Mount Hermon. These were the heads of their fathers' houses: Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel.**

**They were mighty men of valor, famous men, and heads of their fathers' houses. And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God had destroyed before them. So the God of Israel stirred up the spirit of Pul king of Assyria, that is, Tiglath-Pileser king of Assyria. He carried the Reubenites, the Gadites, and the half-tribe of Manasseh into captivity. He took them to Halah, Habor, Hara, and the river of Gozan to this day.**

a. **They were mighty men of valor, famous men, and heads of their fathers' houses:** These original settlers of the eastern tribe of Manasseh were godly and bold men. Their desire to settle east of the Jordan River did not reflect an ungodly desire on *their* part.

b. **And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land:** Despite the good start for the eastern tribe of Manasseh, this is how they ended up. Their distance from the people of Israel in general and the spiritual life of the nation in particular seemed to weaken their devotion to God and strengthen their attraction to **the gods of the peoples of the land**.

i. "The remaining verses of chapter 5 describe an early, joint military campaign (vv. 18-22, elaborating v. 10) – in which God rewarded their faith and their prayers with a great victory over the Ishmaelites – and their later deportation to Assyria (vv. 25-26), as the result of collective apostasy." (Payne)

### **C. The tribe of Levi.**

*1. (6:1-30) The descendants of Levi.*

**The sons of Levi were Gershon, Kohath, and Merari. The sons of Kohath were Amram, Izhar, Hebron, and**

**Uzziel. The children of Amram were Aaron, Moses, and Miriam. And the sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar. Eleazar begot Phinehas, and Phinehas begot Abishua; Abishua begot Bukki, and Bukki begot Uzzi; Uzzi begot Zerahiah, and Zerahiah begot Meraioth; Meraioth begot Amariah, and Amariah begot Ahitub; Ahitub begot Zadok, and Zadok begot Ahimaaz; Ahimaaz begot Azariah, and Azariah begot Johanan; Johanan begot Azariah (it was he who ministered as priest in the temple that Solomon built in Jerusalem); Azariah begot Amariah, and Amariah begot Ahitub; Ahitub begot Zadok, and Zadok begot Shallum; Shallum begot Hilkiah, and Hilkiah begot Azariah; Azariah begot Seraiah, and Seraiah begot Jehozadak. Jehozadak went *into captivity* when the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar. The sons of Levi were Gershon, Kohath, and Merari. These are the names of the sons of Gershon: Libni and Shimei. The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. The sons of Merari were Mahli and Mushi. Now these *are* the families of the Levites according to their fathers: Of Gershon were Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, *and* Jeatherai his son. The sons of Kohath were Amminadab his son, Korah his son, Assir his son, Elkanah his son, Ebiasaph his son, Assir his son, Tahath his son, Uriel his son, Uziah his son, and Shaul his son. The sons of Elkanah were Amasai and Ahimoth. *As for* Elkanah, the sons of Elkanah were Zophai his son, Nahath his son, Eliab his son, Jeroham his son, *and* Elkanah his son. The sons of Samuel were *Joel* the firstborn, and Abijah the second. The sons of Merari were Mahli, Libni his son, Shimei his son, Uzzah his son, Shimea his son, Haggiah his son, *and* Asaiah his son.**

a. **The sons of Levi were:** This chapter describes the descendants of **Levi** and of **Aaron**. The entire tribe of Levi had a special place in Israel, given over to the service of God generally. Within the tribe of Levi was a special priestly family descended from **Aaron**. All priests were therefore Levites, but not all Levites were priests.

i. "It has been well remarked that the genealogy of *Levi* is given here more ample and correct than that of any of the others. And this is perhaps an additional proof that the author was a *priest*, felt much for the priesthood, and took care to give the genealogy of the Levitical and sacerdotal families, from the most correct tables; for with such tables we may presume he was intimately acquainted." (Clarke)

ii. As previously seen, Simeon and Levi were both cursed to be scattered because of their massacre of the men of Shechem (Gen 34:24-30; Gen 49:5-7). God did in fact both divide the tribes of Simeon and Levi and scatter them among Israel. Yet the way it happened for each tribe was different. The tribe of Simeon, because of their lack of faithfulness, was effectively dissolved as a tribe, and the tribe of Simeon was absorbed into the tribal area of Judah. The tribe of Levi was also scattered, but because of the faithfulness of this tribe during the rebellion of the golden calf (Exo 32:26-28), the tribe was scattered as a blessing throughout the whole nation of Israel. Both were scattered, but one as a blessing and the other as curse.

b. **In the temple that Solomon built in Jerusalem:** "So called to distinguish it from the second temple, which was built or in building when these books were written." (Poole)

c. **When the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar:** According to pattern, the inspired historian saw the hand of God even in the great tragedy that still afflicted Judah at the time of writing Chronicles. It was not the Babylonian Empire that **carried Judah and Jerusalem into captivity**, but it was the LORD.

2. (6:31-48) *The musicians for the House of the LORD.*

**Now these are the men whom David appointed over the service of song in the house of the LORD, after the ark came to rest. They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the LORD in Jerusalem, and they served in their office according to their order. And these *are* the ones who ministered with their sons: Of the sons of the Kohathites were Heman the singer, the son of Joel, the son of Samuel, the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. And his brother Asaph, who stood at his right hand, was Asaph the son of Berachiah, the son of Shimea, the son of Michael, the son of Baaseiah, the son of Malchijah, the son of Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son of Shimei, the son of Jahath, the son of Gershon, the son of Levi. Their brethren, the sons of Merari, on the left hand, were Ethan the son of Kishi, the son of Abdi, the son of Malluch, the son of Hashabiah, the son of Amaziah, the son of Hilkiah, the son of Amzi, the son of Bani,**



**the son of Shamer, the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. And their brethren, the Levites, were appointed to every kind of service of the tabernacle of the house of God.**

**a. Whom David appointed over the service of song in the house of the LORD, after the ark came to rest:** The dramatic entry of the ark of the covenant into Jerusalem is described in both 2 Samuel 6 and 1 Chronicles 15-16.

i. The fact that David **appointed** these men over the **service of song** shows that the musical worship of God is *important*, it is *worthy of attention*, and *should be organized*. In fact, it is specifically said **they served in their office according to their order**.

ii. It could perhaps be said that the artistic temperament resists organization, and it is certainly possible to be too ordered and too rigid, refusing to allow a proper flexibility in the Holy Spirit. Nevertheless, organization and order remain part of a good music ministry.

iii. **They were ministering with music:** Their *ministry* was *music*. It was sacred service before the LORD, worthy of their dedication and hard work.

**b. Heman the singer:** This man is mentioned several times in connection with temple worship in the days of David and Solomon (1Ch 15:17-19; 1Ch 16:41-42; 1Ch 25:1-7, 2Ch 5:12-13). He was an important part of the ceremonies connected with bringing the ark of the covenant to Jerusalem and the dedication of the temple.

i. Psalms 88 is attributed to Heman: *A Song. A Psalm of the sons of Korah. To the Chief Musician. Set to "Mahalath Leannoth." A Contemplation [Maschil] of Heman the Ezrahite.*

ii. Psalms 88 shows us a man well acquainted with sorrow and trouble: *For my soul is full of troubles* (88:3)... *I am like a man who has no strength* (88:4)... *Your wrath lies heavy upon me* (88:7). Some of the sweetest songs come from the heaviest sorrow.

iii. Psalms 88 also shows us a man who could take his grief to the LORD: *But to You I have cried out, O LORD, and in the morning my prayer comes before You* (88:13). It is not a confident or triumphant psalm, but the undercurrent of trust and refuge in God runs through the song of sorrow.

c. **And his brother Asaph, who stood at his right hand:** Partnered with **Heman the singer** was **Asaph**, making for one of the great worship-leading combinations in history.

i. This is the first mention of Asaph in the Bible; the Asaph listed in 2Ki 18:18; 2Ki 18:37 is a different man. Asaph was a man of wide and long-lasting influence among God's people.

- 1Ch 15:17-19 mentions Asaph as a fellow singer with Heman and Ethan.

- 1Ch 16:5 describes Asaph as *the chief* at the ceremony bringing the ark of the covenant into Jerusalem.

- 1Ch 16:7 says that David delivered a psalm to Asaph and his brethren at that ceremony. Apparently, David wrote the psalm and Asaph and his brethren performed it.

- 1Ch 16:17 says that Asaph was left with the responsibility to daily minister before the ark of the covenant when it was brought into the Jerusalem in David's time.

- 1Ch 25:6 says that Asaph, Jeduthun, and Heman served in music under the authority of King David.
- 2Ch 20:14; 2Ch 29:13 indicate that the influence of Asaph lasted far beyond his death, in that future worship leaders and musicians were known as the *sons of Asaph*, even to the days of Ezra (Ezr 2:41; Ezr 3:10; Neh 7:44; Neh 11:17; Neh 11:22).
- ii. 12 Psalms are attributed to Asaph (Psalms 50 and Psalms 73 through 83).

d. **Appointed to every kind of service of the tabernacle of the house of God:** The Levites served God in almost every conceivable way, both practical and spiritual in appearance.

**Every kind of service** is important and precious to God.

3. (6:49-53) *The family of Aaron.*

**But Aaron and his sons offered sacrifices on the altar of burnt offering and on the altar of incense, for all the work of the Most Holy Place, and to make atonement for Israel, according to all that Moses the servant of God had commanded. Now these are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, and Ahimaaz his son.**

a. **But Aaron and his sons offered sacrifices on the altar:** The priesthood descended from Aaron and Aaron only. He, his sons, and their descendants were the only ones authorized to offer **sacrifices on the altar**.

b. **And to make atonement for Israel:** Only an authorized priest could make atonement. Though Jesus was not descended from Aaron, He was nevertheless an authorized priest according to the order of Melchizedek, not Aaron (Hebrews 7).

c. **Now these are the sons of Aaron:** *Not* listed are the two disobedient sons of Aaron (Nadab and Abihu) who were judged for bringing a strange fire of corrupt worship to the altar (Leviticus 10).

4. (6:54-81) *The cities and common-lands of the Levites.*

**Now these *are* their dwelling places throughout their settlements in their territory, for they were *given* by lot to the sons of Aaron, of the family of the Kohathites: They gave them Hebron in the land of Judah, with its surrounding common-lands. But the fields of the city and its villages they gave to Caleb the son of Jephunneh. And to the sons of Aaron they gave *one of* the cities of refuge, Hebron; also Libnah with its common-lands, Jattir, Eshtemoa with its common-lands, Hilen with its common-lands, Debir with its common-lands, Ashan with its common-lands, and Beth Shemesh with its common-lands. And from the tribe of Benjamin: Geba with its common-lands, Alemeth with its common-lands, and Anathoth with its common-lands. All their cities among their families *were* thirteen. To the rest of the family of the tribe of the Kohathites *they gave* by lot ten cities from half the tribe of Manasseh. And to the sons of Gershon, throughout their families, *they gave* thirteen cities from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the tribe of Manasseh in Bashan. To the sons of Merari, throughout their families, *they gave* twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun. So the children of Israel gave *these* cities with their common-lands to the Levites. And they gave by lot from the tribe of the children of Judah, from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities which are called by *their***

names. Now some of the families of the sons of Kohath *were given* cities as their territory from the tribe of Ephraim. And they gave them *one of* the cities of refuge, Shechem with its common-lands, in the mountains of Ephraim, also Gezer with its common-lands, Jokmeam with its common-lands, Beth Horon with its common-lands, Aijalon with its common-lands, and Gath Rimmon with its common-lands. And from the half-tribe of Manasseh: Aner with its common-lands and Bileam with its common-lands, for the rest of the family of the sons of Kohath. From the family of the half-tribe of Manasseh the sons of Gershon *were given* Golan in Bashan with its common-lands and Ashtaroth with its common-lands. And from the tribe of Issachar: Kedesh with its common-lands, Daberath with its common-lands, Ramoth with its common-lands, and Anem with its common-lands. And from the tribe of Asher: Mashal with its common-lands, Abdon with its common-lands, Hukok with its common-lands, and Rehob with its common-lands. And from the tribe of Naphtali: Kedesh in Galilee with its common-lands, Hammon with its common-lands, and Kirjathaim with its common-lands. From the tribe of Zebulun the rest of the children of Merari *were given* Rimmon with its common-lands and Tabor with its common-lands. And on the other side of the Jordan, across from Jericho, on the east side of the Jordan, *they were given* from the tribe of Reuben: Bezer in the wilderness with its common-lands, Jahzah with its common-lands, Kedemoth with its common-lands, and Mephaath with its common-lands. And from the tribe of Gad: Ramoth in Gilead with its common-lands, Mahanaim with its common-lands, Heshbon with its common-lands, and Jazer with its common-lands.

a. **Now these are their dwelling places throughout their settlements:** According to Num 18:20-24, the tribe of Levi had no province of land as the other tribes did. Their inheritance was the LORD Himself and the tithes that the people of God brought to them.

b. **They gave them Hebron in the land of Judah, with its surrounding common-lands:** After this pattern, the Levites were “sprinkled” throughout the land of Israel by giving them cities in the different tribal provinces, cities together with surrounding **common-lands** (Num 35:1-8).

#### **D. The other tribes of Israel.**

##### *1. (7:1-5) The descendants of Issachar.*

**The sons of Issachar were Tola, Puah, Jashub, and Shimron; four in all. The sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Shemuel, heads of their father’s house. The sons of Tola were mighty men of valor in their generations; their number in the days of David was twenty-two thousand six hundred. The son of Uzzi was Izrahiah, and the sons of Izrahiah were Michael, Obadiah, Joel, and Ishiah. All five of them were chief men. And with them, by their generations, according to their fathers’ houses, were thirty-six thousand troops ready for war; for they had many wives and sons. Now their brethren among all the families of Issachar were mighty men of valor, listed by their genealogies, eighty-seven thousand in all.**

a. **Thirty-six thousand troops ready for war:** “For Israhiah and his four sons, even with ‘many wives,’ to have ‘36,000’ warriors seems unlikely, as does the total (vv. 2-5) of 145,600 for just one tribe of the Twelve. This appears to be the first of nine passages in Chronicles

where *elep* ('thousand') might be better interpreted as *allup* ('chief')." (Payne)

2. (7:6-12) *The descendants of Benjamin.*

**The sons of Benjamin were Bela, Becher, and Jediahel; three *in all*. The sons of Bela were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri; five *in all*. They were heads of *their* fathers' houses, and they were listed by their genealogies, twenty-two thousand and thirty-four mighty men of valor. The sons of Becher were Zemirah, Joash, Eliezer, Eliezer, Omri, Jerimoth, Abijah, Anathoth, and Alemeth. All these *are* the sons of Becher. And they were recorded by genealogy according to their generations, heads of their fathers' houses, twenty thousand two hundred mighty men of valor. The son of Jediahel was Bilhan, and the sons of Bilhan were Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, and Ahishahar. All these sons of Jediahel were heads of their fathers' houses; *there were* seventeen thousand two hundred mighty men of valor fit to go out for war *and* battle. Shuppim and Huppim were the sons of Ir, *and* Hushim was the son of Aher.**

a. **Ehud:** This was the famous leader for Israel noted in Jdg 3:12-30.

b. **The son of Aher:** Many believe that is better rendered *the sons of Aher* and is a veiled reference to the tribe of Dan, who is not otherwise mentioned in this genealogy.

i. "*The sons of Aher*; but divers take the Hebrew word *aher* for a common, not proper name, and render the words this, *another son*, or *the son of another* family or tribe, to wit, of Dan, as may be gathered." (Poole)

ii. There are at least four things that support the idea that this is a veiled reference to the tribe of Dan:

- In Gen 46:23 **Hushim** is mentioned as the son of Dan.
- The next verse in 1 Chronicles (7:13) mentions **the sons of Bilhah**, who was mother to both Dan and **Naphtali**, also mentioned in that verse.
- Otherwise the genealogy of Dan is left out.
- Hebrew writers sometimes used the word *another* (aher) to describe "an abominable thing which the writer disdained to mention; whence they call a swine, which to them was a very unclean and loathsome creature, *another thing*."

iii. "And it must be remembered that the tribe of Dan had made themselves and their memory infamous and detestable by that gross idolatry, which began first and continued longest in that tribe, Judges 18." (Poole)

### *3. (7:13) The descendants of Naphtali.*

**The sons of Naphtali were Jahziel, Guni, Jezer, and Shallum, the sons of Bilhah.**

### *4. (7:14-19) The descendants of the Western Tribe of Manasseh.*

**The descendants of Manasseh: his Syrian concubine bore him Machir the father of Gilead, the father of Asriel. Machir took as his wife *the sister* of Huppim and Shuppim, whose name was Maachah. The name of *Gilead's* grandson was Zelophehad, but Zelophehad begot only daughters. (Maachah the wife of Machir bore a son, and she called his name Peresh. The name of his brother was Sheresh, and his sons were Ulam and Rakem. The son of Ulam was Bedan.) These were**



**the descendants of Gilead the son of Machir, the son of Manasseh. His sister Hammoleketh bore Ishhod, Abiezer, and Mahlah. And the sons of Shemida were Ahian, Shechem, Likhi, and Aniam.**

a. **But Zelophehad begot only daughters:** Zelophehad is one mentioned in Num 26:33; Num 27:1-11; Num 36:1-12 when the question came to Moses about female inheritance rights.

*5. (7:20-29) The descendants of Ephraim.*

**The sons of Ephraim were Shuthelah, Bered his son, Tahath his son, Eladah his son, Tahath his son, Zabad his son, Shuthelah his son, and Ezer and Elead. The men of Gath who were born in *that* land killed *them* because they came down to take away their cattle. Then Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived and bore a son; and he called his name Beriah, because tragedy had come upon his house. Now his daughter was Sheerah, who built Lower and Upper Beth Horon and Uzzan Sheerah; and Rephah was his son, as well as Resheph, and Telah his son, Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Nun his son, and Joshua his son. Now their possessions and dwelling places were Bethel and its towns: to the east Naaran, to the west Gezer and its towns, and Shechem and its towns, as far as Ayyah and its towns; and by the borders of the children of Manasseh were Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the children of Joseph, the son of Israel.**

a. **The sons of Ephraim:** "The Ephraimites were famous for their wealth, power, and prowess; but withal they are

noted for insolent, proud, and quarrelsome." (Trapp)

6. (7:30-40) *The descendants of Asher.*

**The sons of Asher were Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. The sons of Beriah were Heber and Malchiel, who was the father of Birzaith. And Heber begot Japhlet, Shomer, Hotham, and their sister Shua. The sons of Japhlet were Pasach, Bimhal, and Ashvath. These were the children of Japhlet. The sons of Shemer were Ahi, Rohgah, Jehubbah, and Aram. And the sons of his brother Helem were Zophah, Imna, Shelesh, and Amal. The sons of Zophah were Suah, Harnepher, Shual, Beri, Imrah, Bezer, Hod, Shamma, Shilshah, Jithran, and Beera. The sons of Jether were Jephunneh, Pispah, and Ara. The sons of Ulla were Arah, Haniel, and Rizia. All these were the children of Asher, heads of *their* fathers' houses, choice men, mighty men of valor, chief leaders. And they were recorded by genealogies among the army fit for battle; their number was twenty-six thousand.**

a. **Their sister Serah... their sister Shua:** "The rabbins say that the daughters of Asher were very beautiful, and were all matched with *kings* or *priests*." (Clarke)

7. (8:1-40) *The descendants of Benjamin.*

**Now Benjamin begot Bela his firstborn, Ashbel the second, Aharah the third, Nohah the fourth, and Rapha the fifth. The sons of Bela were Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan, and Hiram. These *are* the sons of Ehud, who were the heads of the fathers' *houses* of the inhabitants of Geba, and who forced them to move to Manahath: Naaman, Ahijah, and Gera who forced them to move. He begot Uzza and Ahihud. And Shaharaim had children in the country of Moab, after he had sent**

away Hushim and Baara his wives. By Hodesh his wife he begot Jobab, Zibia, Mesha, Malcam, Jeuz, Sachiah, and Mirmah. These were his sons, heads of their fathers' *houses*. And by Hushim he begot Abitub and Elpaal. The sons of Elpaal were Eber, Misham, and Shemed, who built Ono and Lod with its towns; and Beriah and Shema, who were heads of their fathers' *houses* of the inhabitants of Aijalon, who drove out the inhabitants of Gath. Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ispah, and Joha were the sons of Beriah. Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Jizliah, and Jobab were the sons of Elpaal. Jakim, Zichri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beraiah, and Shimrath were the sons of Shimei. Ishpan, Eber, Eliel, Abdon, Zichri, Hanan, Hananiah, Elam, Antothijah, Iphdeiah, and Penuel were the sons of Shashak. Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, and Zichri were the sons of Jeroham. These were heads of the fathers' *houses* by their generations, chief men. These dwelt in Jerusalem. Now the father of Gibeon, whose wife's name was Maacah, dwelt at Gibeon. And his firstborn son was Abdon, then Zur, Kish, Baal, Nadab, Gedor, Ahio, Zecher, and Mikloth, *who* begot Shimeah. They also dwelt alongside their relatives in Jerusalem, with their brethren. Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal. The son of Jonathan was Merib-Baal, and Merib-Baal begot Micah. The sons of Micah were Pithon, Melech, Tarea, and Ahaz. And Ahaz begot Jehoaddah; Jehoaddah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza. Moza begot Binea, Raphah his son, Eleasah his son, *and* Azel his son. Azel had six sons whose names were these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel. And the sons of Eshek his brother were

**Ulam his firstborn, Jeush the second, and Eliphelet the third. The sons of Ulam were mighty men of valor; archers. *They* had many sons and grandsons, one hundred and fifty *in all*. These were all sons of Benjamin.**

a. **Now Benjamin:** The tribe was already mentioned in 1Ch 7:6-12, but is given more attention here. One reason for this is because the most of these settlements were in the area of Jerusalem, which was the main area that the returning exiles came to in the days Chronicles was written.

i. "Chronicles elaborates this material, not simply because of the significance of King Saul and his family, as it continued a dozen generations after him, but primarily because of the importance of Benjamin as a tribe, which ranked second only to Judah in postexilic society." (Payne)

b. **Ner begot Kish, Kish begot Saul:** "This Ner is also called Abiel (1Sa 9:1). The Hebrews tell us that his proper name was Abiel; and that he was called Ner – that is, a lamp or torch – because he outshone in holiness."

c. **The son of Jonathan was Merib-Baal:** "The same as *Mephi-bosheth*; for, as the Israelites detested *Baal*, which signifies *lord*, they changed it into *bosheth*, which signifies *shame* or *reproach*." (Clarke)

d. **Azel had six sons whose names were these:** "Of the six sons of Azel, mentioned 1Ch 8:38, R.S. Jarchi says that their allegorical expositions were sufficient to load *thirteen thousand* camels! No doubt these were reputed to be *deeply learned* men. There was a time when the *allegorizers* and *metaphor-men* ranked very high among *theologians*, even in our own enlightened and critical country. At present they are almost totally

out of fashion. May they never recover their footing! But what a shameful hyperbole is that of Jarchi! The writings of six men a load for *thirteen thousand camels!*" (Clarke)

e. **The sons of Ulam were mighty men of valor; archers: Archers** is in "Hebrew, *that tread the bow*; for the bows of steel, which these used, required great strength to bend them; which therefore they did by treading the bow with their feet, and pulling the string with both their hands." (Poole)

## **A Genealogy of Saul**

**1Ch 8:1** Benjamin had five sons. In order of age they were Bela, Ashbel, Aharah,

1Ch 8:2 Nohah, and Rapha.

1Ch 8:3 The descendants of Bela were Addar, Gera, Abihud,

1Ch 8:4 Abishua, Naaman, Ahoah,

1Ch 8:5 Gera, Shephuphan, and Huram.

1Ch 8:6 (6-7) The descendants of Ehud were Naaman, Ahijah, and Gera. They were heads of families that lived in Geba, but which were forced out and went to live in Manahath. Gera, the father of Uzza and Ahihud, led them in this move.

1Ch 8:8 (8-9) Shaharaim divorced two wives, Hushim and Baara. Later, when he lived in the country of Moab, he married Hodesh and had seven sons: Jobab, Zibia, Mesha, Malcam,

1Ch 8:10 Jeuz, Sachia, and Mirmah. His sons all became heads of families.

1Ch 8:11 He also had two sons by Hushim: Abitub and Elpaal.

1Ch 8:12 Elpaal had three sons: Eber, Misham, and Shemed. It was Shemed who built the cities of Ono and Lod and the surrounding villages.

1Ch 8:13 Beriah and Shema were heads of families that settled in the city of Aijalon and drove out the people who lived in the city of Gath.

1Ch 8:14 Beriah's descendants included Ahio, Shashak, Jeremoth,

1Ch 8:15 Zebadiah, Arad, Eder,

1Ch 8:16 Michael, Ishpah, and Joha.

1Ch 8:17 Elpaal's descendants included Zebadiah, Meshullam, Hizki, Heber,

1Ch 8:18 Ishmerai, Izliah, and Jobab.

1Ch 8:19 Shimei's descendants included Jakim, Zichri, Zabdi,

1Ch 8:20 Elienai, Zillethai, Eliel,

1Ch 8:21 Adaiah, Beraiah, and Shimrath.

1Ch 8:22 Shashak's descendants included Ishpan, Eber, Eliel,

1Ch 8:23 Abdon, Zichri, Hanan,

1Ch 8:24 Hananiah, Elam, Anthothijah,

1Ch 8:25 Iphdeiah, and Penuel.

1Ch 8:26 Jeroham's descendants included Shamsheraï, Shehariah, Athaliah,

1Ch 8:27 Jaareshiah, Elijah, and Zichri.

1Ch 8:28 These were the ancestral heads of families and their principal descendants who lived in Jerusalem.

1Ch 8:29 Jeiel founded the city of Gibeon and settled there. His wife was named Maacah,

1Ch 8:30 and his oldest son, Abdon. His other sons were Zur, Kish, Baal, Ner, Nadab,

1Ch 8:31 Gedor, Ahio, Zechariah,

1Ch 8:32 and Mikloth, the father of Shimeah. Their descendants lived in Jerusalem near other families of their clan.

1Ch 8:33 Ner was the father of Kish, and Kish was the father of King Saul. Saul had four sons: Jonathan, Malchishua, Abinadab, and Eshbaal.

1Ch 8:34 Jonathan was the father of Meribbaal, who was the father of Micah.

1Ch 8:35 Micah had four sons: Pithon, Melech, Tarea, and Ahaz.

1Ch 8:36 Ahaz was the father of Jehoaddah, who was the father of three sons: Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza,

1Ch 8:37 Moza the father of Binea, Binea of Raphah, Raphah of Eleasah, and Eleasah of Azel.

1Ch 8:38 Azel had six sons: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan.

1Ch 8:39 Azel's brother Eshek had three sons: Ulam, Jeush, and Eliphelet.

1Ch 8:40 Ulam's sons were outstanding soldiers and archers. He had a hundred and fifty sons and grandsons in all. All those named above were members of the tribe of Benjamin.

## **1 Chronicles 4:1-8:40**

### **1 Chronicles 4 through 8 – The Tribes of Israel and their Descendants**

*"How barren to us is this register, both of incident and interest! And yet, as barren rocks and sandy deserts make integral and necessary parts of the globe; so do these genealogical tables make necessary parts of the history of providence and grace in the maintenance of truth, and the establishment of the church of Christ. Therefore, no one that fears God will either despise or lightly esteem them."*  
(Adam Clarke)

*"Here tribes, and individual men, are seen as gaining importance and value in proportion as they co-operated in the purpose of God." (G. Campbell Morgan)*

#### **A. The tribes comprising the later Kingdom of Judah.**

##### *1. (4:1-23) The descendants of Judah.*

**The sons of Judah were Perez, Hezron, Carmi, Hur, and Shobal. And Reaiah the son of Shobal begot Jahath, and Jahath begot Ahumai and Lahad. These were the families of the Zorathites. These were the sons of the father of Etam: Jezreel, Ishma, and Idbash; and the name of their sister was Hazelelponi; and Penuel was the father of Gedor, and Ezer was the father of Hushah. These were the sons of Hur, the firstborn of Ephrathah the father of Bethlehem. And Ashhur the father of Tekoa had two wives, Helah and Naarah. Naarah bore him Ahuzzam, Hephher, Temeni, and Haahashtari. These were the sons of Naarah. The sons of Helah were Zereth, Zohar, and Ethnan; and Koz begot Anub, Zobebah, and the families of Aharhel the son of Harum. Now Jabez was more honorable than his brothers, and his mother called his name Jabez, saying, "Because I bore *him* in pain." And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!" So God granted him what he requested. Chelub the brother of Shuhah begot Mehir, who was the father of Eshton. And Eshton begot Beth-Rapha, Paseah, and Tehinnah the father of Ir-Nahash. These were the men of Rechah. The sons of Kenaz were Othniel and Seraiah. The sons of Othniel were Hathath, and Meonothai *who* begot Ophrah. Seraiah begot Joab the father of Ge Harashim, for they were craftsmen. The sons of Caleb**



the son of Jephunneh *were* Iru, Elah, and Naam. The son of Elah *was* Kenaz. The sons of Jehallelel *were* Ziph, Ziphah, Tiria, and Asarel. The sons of Ezrah *were* Jether, Mered, Ephraim, and Jalon. And *Mered's wife bore* Miriam, Shammai, and Ishbah the father of Eshtemoa. (His wife Jehudijah bore Jered the father of Gedor, Heber the father of Sochoh, and Jekuthiel the father of Zanoah.) And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took. The sons of Hodiah's wife, the sister of Naham, *were* the fathers of Keilah the Garmite and of Eshtemoa the Maachathite. And the sons of Shimon *were* Amnon, Rinnah, Ben-Hanan, and Tilon. And the sons of Ishi *were* Zoheth and Ben-Zoheth. The sons of Shelah the son of Judah *were* Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of the linen workers of the house of Ashbea; also Jokim, the men of Chozeba, and Joash; Saraph, who ruled in Moab, and Jashubi-Lehem. Now the records are ancient. These *were* the potters and those who dwell at Netaim and Gederah; there they dwelt with the king for his work.

a. **The sons of Judah were:** Since the focus of these genealogies is the dynastic line of David, it makes sense that the tribe of **Judah** is listed first.

i. "Ezra expected his readers to recognize (from 2:5, 18, 50) that the five *descendants* of Judah, from Perez to Shobal, were not brothers but successive generations. 'Carmi' must therefore be a scribal error for Caleb." (Payne)

b. **Now Jabez was more honorable than his brothers:** This man **Jabez** is one of the more interesting briefly-mentioned people of the Old Testament. We only know of him from this text, and from the town of scribes that may have been named after him or associated with him (1Ch 2:55).

i. "While through these genealogies, and indeed through all the history, we are occupied with those connected with government and the procession of events leading to universal issues, it is refreshing to be halted by the story of one man who took his need directly to God and obtained the answer of God's grace." (Morgan)

ii. "On these accounts he was *more honourable than his brethren*. He was of the same stock and the same lineage; he had neither nobility of birth, nor was distinguished by earthly titles; in all these respects he was on a level with his brethren: but God tells us that he was *more honourable than them all*; and why? because he *prayed*, because he *served his Maker*, and because he *lived to do good among men*; therefore he received the honour that cometh from God." (Clarke)

c. **His mother called his name Jabez:** This name is associated with pain or sorrow. For some reason,

probably surrounding the circumstances of his birth, his mother named him this. Because of the strong importance of the idea of a *name* in ancient Hebrew culture, this idea of *pain* was heavy with and upon Jabez – perhaps especially in his growing up.

d. **And Jabez called on the God of Israel:** Jabez was honored, and we know little more of him than that he was a man of prayer and that his prayer was answered. One way to gain honor in the Kingdom of God is through prayer, instead of through ambition and achievement. Jabez had four basic requests in his prayer.

i. First, Jabez prayed to be blessed **indeed**. There are many who are blessed, but they are not **blessed indeed**. That is, they have something that is in one sense a blessing (such as family, salvation, wealth, fame, health, security), but yet because of fundamental dissatisfaction in their life, they are not **blessed indeed**.

- Even worse, sometimes blessings turn out to be a curse to us in that we make an idol of the blessing. In this, we see the great wisdom of Jabez's prayer.

- In the same way, many things that are outwardly curses end up being blessings **indeed** to us.

ii. Jabez prayed for enlarged **territory**. Virtually all older commentators agree with Matthew Poole that Jabez **called on the God of Israel** "when he was undertaking some great and dangerous service," in particular the conquest of the land of Canaan. Therefore, when he prayed "**enlarge my territory**," it was to "drive out these wicked and cursed Canaanites, whom thou hast commanded us to root out, and therefore I justly beg and expect thy blessing in the execution of thy command." (Poole)

- Adam Clarke quotes a Chaldean translation of this prayer, with the line: *and enlarge my borders with disciples*. This, together with the scribal city associated with his name, indicates (but does not prove) that Jabez's desire for more territory was not only to displace the wicked, but also to advance the cause of godliness through the multiplication of disciples.

iii. Jabez asked that the **hand** of God would be **with** him. "The 'hand of the Lord' is a biblical term for God's power and presence in the lives of His people (see Jos 4:24 and Isa 59:1)." (Wilkinson)

- The phrase *the hand of the LORD* is used many times in the Old Testament, and often in a negative sense – that is, in the sense of God's hand being *against* someone in judgment. Here Jabez prayed that the **hand** of the LORD would be **with** him.

- In Psa 77:10, the Psalmist wrote: *I will remember the years of the right hand of the Most High*. Here Jabez prayed in advance for something to remember later – to see the **hand** of God **with** him now.

iv. Jabez asked to be kept from **evil** and that he would **not cause pain**. Some other translations render this with the idea that **pain** Jabez did not want to cause was his own. "He used this expression in allusion to his name, which signifies *grief*; Lord, let me not have that grief which my name implies, and which my sin deserves." (Poole)

- In this Jabez recognized the evil in this world, no doubt because he had lived through much pain in his life.
- In this Jabez recognized that he needed God to keep him from evil.

- In this Jabez recognized that the hand of God to bless us can transform the evil and pain of life.

e. **So God granted him what he requested:** This, of course, is the measure of effective prayer – that it is answered from heaven (allowing that “No” or “Wait” can also be an answer). Yet when we are close to the heart of God and pray for the things important to Him and His kingdom, we expect that our prayers will be **granted** (1Jn 5:14).

i. “If we take up the character and conduct of Jabez in the view given by the *Chaldee*, we shall not only see him as a *pious* and *careful* man, deeply interested in behalf of *himself* and his *family*, but we shall see him as a *benevolent* man, labouring for the welfare of others, and especially for the religious instruction of *youth*. He founded *schools*, in which the young and rising generation were taught useful knowledge, and especially the knowledge of God. He had *disciples*, which were divided into *three classes*, who distinguished themselves by their *fervour* in the *worship of God*, by their *docility* in obediently hearing and treasuring up the advices and instructions of their teachers, and by their deep piety to God in bringing forth the fruits of the Spirit. The *spirit of prophecy*, that is, of *prayer* and *supplication*, *rested upon them*.” (Clarke)

ii. “Reader, imitate the conduct of this worthy Israelite that thou mayest be a partaker of his blessings.” (Clarke)

f. **And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took:** “The wife of Mered here intended is Bithiah (v. 18). Her identification as a daughter of Pharaoh would locate this event during the early part of Israel’s sojourn in Egypt (before 1800 b.c.),

the union probably being made possible because of Joseph's prominence." (Payne)

**g. These were the potters and those who dwell at Netaim and Gederah; there they dwelt with the king for his work:** Since the broad focus of these chapters is to point to the tribe of Judah and especially to the family of David, these receive special mention because they worked for the king and lived with the king. Charles Spurgeon preached a wonderful sermon on this verse, with four points under the title

*With the King for His Work!*

i. *Our King has many kinds of servants.* He has soldiers, watchmen, heralds, scribes, musicians, house servants, gardeners, servants for the children. We should therefore value the different servants and understand and value our own place of service.

ii. *All who live with our King must work.* "They did not live on the king's bounty and dwell on the king's country estates to do nothing, but they dwelt there for his work. I do not know whether all that call my Master 'Lord' have caught this idea. I have thought that some of our church members imagine that the cause of Christ was a coach, and that they were to ride on it, and that they would prefer the box seat." (Spurgeon)

iii. *Those that work for the King ought to live with Him.* "Now, those that live with Jesus Christ have a sort of secret alphabet between themselves and him. Oftentimes when a Christian man does the right thing... Do you know why he had that knack? He lived with his Master, so he knew what you knew not. He knew the meaning of his Master's eye, and it guided him." (Spurgeon)

iv. *We are working for the King.* "And after you have received Christ then you shall go forth and serve him. Put out an empty hand and receive Christ into it by a little faith, and then go and serve him, and the Lord bless you henceforth and for ever." (Spurgeon)

2. (4:24-43) *The descendants of Simeon.*

**The sons of Simeon were Nemuel, Jamin, Jarib, Zerah, and Shaul, Shallum his son, Mibsam his son, and Mishma his son. And the sons of Mishma were Hamuel his son, Zacchur his son, and Shimei his son. Shimei had sixteen sons and six daughters; but his brothers did not have many children, nor did any of their families multiply as much as the children of Judah. They dwelt at Beersheba, Moladah, Hazar Shual, Bilhah, Ezem, Tolad, Bethuel, Hormah, Ziklag, Beth Marcaboth, Hazar Susim, Beth Biri, and at Shaaraim. These were their cities until the reign of David. And their villages were Etam, Ain, Rimmon, Tochen, and Ashan; five cities; and all the villages that were around these cities as far as Baal. These were their dwelling places, and they maintained their genealogy: Meshobab, Jamlech, and Joshah the son of Amaziah; Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel; Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, and Benaiah; Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; these mentioned by name were leaders in their families, and their father's house increased greatly. So they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks. And they found rich, good pasture, and the land was broad, quiet, and peaceful; for some Hamites formerly lived there. These recorded by name came in the days of Hezekiah king of Judah; and they attacked their**

tents and the Meunites who were found there, and utterly destroyed them, as it is to this day. So they dwelt in their place, because *there was* pasture for their flocks there. Now *some* of them, five hundred men of the sons of Simeon, went to Mount Seir, having as their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi. And they defeated the rest of the Amalekites who had escaped. They have dwelt there to this day.

a. **The sons of Simeon... these were the dwelling places:** Simeon and Levi, two of the sons of Jacob, massacred the men of the city of Shechem (Gen 34:24-30; Gen 49:5-7) and were therefore cursed to be scattered. Therefore, the tribe of Simeon did not have a province to call their own, only these cities, villages, and **dwelling places**.

i. "Simeon was granted lands in Palestine only within the arid southwestern portions of Judah (Jos 19:1-9; cf. Jos 15:26; cf. Jos 15:28-32); and it campaigned cooperatively with Judah in their conquest (Jdg 1:3)."  
(Payne)

ii. "For after the division of Solomon's kingdom in 930 b.c., elements of Simeon either moved to the north or at least adopted its religious practices (cf. the inclusion of Beersheba along with the shrines of Ephraim that are condemned in Amo 5:5)... Other Simeonites carried on in a seminomadic life in isolated areas that they could occupy, such as those noted at the close of this chapter." (Payne)

iii. "This genealogy is very different from that given in Gen 46:10, and Num 26:12. This may be occasioned by the same person having several names, one *list* taking one name, another list some other, and so on:



to reconcile is impossible; to attempt it, useless.”  
(Clarke)

**b. But his brothers did not have many children, nor did any of their families multiply as much as the children of Judah:** The census data both at the beginning and the end of the Book of Numbers indicates that the population of the tribe of Simeon decreased radically during the wilderness years of the exodus. They were among the largest tribes at the beginning and among the smallest tribes at the end.

i. “Of this tribe was that shameless fornicator, Zimri (Numbers 35), as also Judas Iscariot, as Jerome affirmeth.” (Trapp)

## **B. The tribes of Israel settling east of the Jordan River.**

### *1. (5:1-10) The descendants of Reuben.*

**Now the sons of Reuben the firstborn of Israel; he was indeed the firstborn, but because he defiled his father’s bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright; yet Judah prevailed over his brothers, and from him came a ruler, although the birthright was Joseph’s; the sons of Reuben the firstborn of Israel were Hanoch, Pallu, Hezron, and Carmi. The sons of Joel were Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaiah his son, Baal his son, and Beerah his son, whom Tiglath-Pileser king of Assyria carried into captivity. He was leader of the Reubenites. And his brethren by their families, when the genealogy of their generations was registered: the chief, Jeiel, and Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, as far as Nebo and Baal Meon. Eastward they settled as far as**

the entrance of the wilderness this side of the River Euphrates, because their cattle had multiplied in the land of Gilead. Now in the days of Saul they made war with the Hagrites, who fell by their hand; and they dwelt in their tents throughout the entire *area* east of Gilead.

a. **Reuben the firstborn of Israel; he was indeed the firstborn, but because he defiled his father's bed, his birthright was given:** This answers the question, "If Reuben was the first-born son, why is he not listed first?" It was because of the sin described in this verse, which disqualified Reuben from being first among the sons of Israel.

b. **Now in the days of Saul they made war with the Hagrites:** "The *Hagarites* were tribes of *Nomade*, or *Scenite*, Arabs; people who lived in *tents*, without any fixed dwellings, and whose property consisted in *cattle*. The descendants of Reuben extirpated these Hagarites, seized on their property and their tents, and dwelt in their place." (Clarke)

## 2. (5:11-22) *The descendants of Gad.*

**And the children of Gad dwelt next to them in the land of Bashan as far as Salcah: Joel was the chief, Shapham the next, then Jaanai and Shaphat in Bashan, and their brethren of their father's house: Michael, Meshullam, Sheba, Jorai, Jachan, Zia, and Eber; seven *in all*. These were the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, was chief of their father's house. And *the Gadites* dwelt in Gilead, in Bashan and in its villages, and in all the common-lands of Sharon within their borders. All these were registered by genealogies in**

the days of Jotham king of Judah, and in the days of Jeroboam king of Israel. The sons of Reuben, the Gadites, and half the tribe of Manasseh *had* forty-four thousand seven hundred and sixty valiant men, men able to bear shield and sword, to shoot with the bow, and skillful in war, who went to war. They made war with the Hagrites, Jetur, Naphish, and Nodab. And they were helped against them, and the Hagrites were delivered into their hand, and all who *were* with them, for they cried out to God in the battle. He heeded their prayer, because they put their trust in Him. Then they took away their livestock; fifty thousand of their camels, two hundred and fifty thousand of their sheep, and two thousand of their donkeys; also one hundred thousand of their men; for many fell dead, because the war *was* God's. And they dwelt in their place until the captivity.

a. **For they cried out to God in the battle:** As these men of Gad did what God called them to do, they trusted in Him in the midst of the **battle**. Because **they put their trust in Him**, God delivered them in the battle.

i. Trapp on **for they cried to God in the battle**: "So did Jabez (chapter 4); Jehoshaphat (2 Chronicles 20); the thundering legion; the late king of Sweden, whose prayer before the great battle of Lutzen – where he fell, – was, 'Jesus vouchsafe this day to be my strong helper; and give me courage to fight for the honour of thy name.' Prayer alone he held the surest piece of his whole armour."

b. **Also one hundred thousand of their men; for many fell dead, because the war was God's:** This describes the unique wars of judgment God called Israel to bring against the Canaanites when they came into the Promised Land.

i. "This was a war of extermination as to the political state of the people, which nothing could justify but a special direction of God; and this he could never give against any, unless the cup of their iniquity had been full. The Hagrites were full of idolatry: see 1Ch 5:25." (Clarke)

3. (5:23-26) *The descendants of the eastern tribe of Manasseh.*

**So the children of the half-tribe of Manasseh dwelt in the land. Their *numbers* increased from Bashan to Baal Hermon, that is, to Senir, or Mount Hermon. These *were* the heads of their fathers' houses: Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were mighty men of valor, famous men, *and* heads of their fathers' houses. And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God had destroyed before them. So the God of Israel stirred up the spirit of Pul king of Assyria, that is, Tiglath-Pileser king of Assyria. He carried the Reubenites, the Gadites, and the half-tribe of Manasseh into captivity. He took them to Halah, Habor, Hara, and the river of Gozan to this day.**

a. **They were mighty men of valor, famous men, and heads of their fathers' houses:** These original settlers of the eastern tribe of Manasseh were godly and bold men. Their desire to settle east of the Jordan River did not reflect an ungodly desire on *their* part.

b. **And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land:** Despite the good start for the eastern tribe of Manasseh, this is how they ended up. Their distance from the people of Israel in general and the spiritual life of the nation in particular seemed to

weaken their devotion to God and strengthen their attraction to **the gods of the peoples of the land**.

i. "The remaining verses of chapter 5 describe an early, joint military campaign (vv. 18-22, elaborating v. 10) – in which God rewarded their faith and their prayers with a great victory over the Ishmaelites – and their later deportation to Assyria (vv. 25-26), as the result of collective apostasy." (Payne)

### **C. The tribe of Levi.**

#### *1. (6:1-30) The descendants of Levi.*

**The sons of Levi were Gershon, Kohath, and Merari. The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. The children of Amram were Aaron, Moses, and Miriam. And the sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar. Eleazar begot Phinehas, and Phinehas begot Abishua; Abishua begot Bukki, and Bukki begot Uzzi; Uzzi begot Zerahiah, and Zerahiah begot Meraioth; Meraioth begot Amariah, and Amariah begot Ahitub; Ahitub begot Zadok, and Zadok begot Ahimaaz; Ahimaaz begot Azariah, and Azariah begot Johanan; Johanan begot Azariah (it was he who ministered as priest in the temple that Solomon built in Jerusalem); Azariah begot Amariah, and Amariah begot Ahitub; Ahitub begot Zadok, and Zadok begot Shallum; Shallum begot Hilkiah, and Hilkiah begot Azariah; Azariah begot Seraiah, and Seraiah begot Jehozadak. Jehozadak went *into captivity* when the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar. The sons of Levi were Gershon, Kohath, and Merari. These are the names of the sons of Gershon: Libni and Shimei. The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. The sons of Merari were Mahli and Mushi. Now these *are* the families of the Levites**

according to their fathers: Of Gershon were Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, *and* Jeatherai his son. The sons of Kohath were Amminadab his son, Korah his son, Assir his son, Elkanah his son, Ebiasaph his son, Assir his son, Tahath his son, Uriel his son, Uziah his son, and Shaul his son. The sons of Elkanah were Amasai and Ahimoth. *As for* Elkanah, the sons of Elkanah were Zophai his son, Nahath his son, Eliab his son, Jeroham his son, *and* Elkanah his son. The sons of Samuel were *Joel* the firstborn, and Abijah the second. The sons of Merari were Mahli, Libni his son, Shimei his son, Uzzah his son, Shimea his son, Haggiah his son, *and* Asaiah his son.

a. **The sons of Levi were:** This chapter describes the descendants of **Levi** and of **Aaron**. The entire tribe of Levi had a special place in Israel, given over to the service of God generally. Within the tribe of Levi was a special priestly family descended from **Aaron**. All priests were therefore Levites, but not all Levites were priests.

i. "It has been well remarked that the genealogy of *Levi* is given here more ample and correct than that of any of the others. And this is perhaps an additional proof that the author was a *priest*, felt much for the priesthood, and took care to give the genealogy of the Levitical and sacerdotal families, from the most correct tables; for with such tables we may presume he was intimately acquainted." (Clarke)

ii. As previously seen, Simeon and Levi were both cursed to be scattered because of their massacre of the men of Shechem (Gen 34:24-30; Gen 49:5-7). God did in fact both divide the tribes of Simeon and Levi and scatter them among Israel. Yet the way it happened for each tribe was different. The tribe of

Simeon, because of their lack of faithfulness, was effectively dissolved as a tribe, and the tribe of Simeon was absorbed into the tribal area of Judah. The tribe of Levi was also scattered, but because of the faithfulness of this tribe during the rebellion of the golden calf (Exo 32:26-28), the tribe was scattered as a blessing throughout the whole nation of Israel. Both were scattered, but one as a blessing and the other as curse.

**b. In the temple that Solomon built in Jerusalem:**

"So called to distinguish it from the second temple, which was built or in building when these books were written."  
(Poole)

**c. When the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar:**

According to pattern, the inspired historian saw the hand of God even in the great tragedy that still afflicted Judah at the time of writing Chronicles. It was not the Babylonian Empire that **carried Judah and Jerusalem into captivity**, but it was the LORD.

*2. (6:31-48) The musicians for the House of the LORD.*

**Now these are the men whom David appointed over the service of song in the house of the LORD, after the ark came to rest. They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the LORD in Jerusalem, and they served in their office according to their order. And these *are* the ones who ministered with their sons: Of the sons of the Kohathites were Heman the singer, the son of Joel, the son of Samuel, the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son**

of Azariah, the son of Zephaniah, the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. And his brother Asaph, who stood at his right hand, was Asaph the son of Berachiah, the son of Shimea, the son of Michael, the son of Baaseiah, the son of Malchijah, the son of Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son of Shimei, the son of Jahath, the son of Gershon, the son of Levi. Their brethren, the sons of Merari, on the left hand, were Ethan the son of Kishi, the son of Abdi, the son of Malluch, the son of Hashabiah, the son of Amaziah, the son of Hilkiah, the son of Amzi, the son of Bani, the son of Shamer, the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. And their brethren, the Levites, were appointed to every kind of service of the tabernacle of the house of God.

a. **Whom David appointed over the service of song in the house of the LORD, after the ark came to rest:** The dramatic entry of the ark of the covenant into Jerusalem is described in both 2 Samuel 6 and 1 Chronicles 15-16.

i. The fact that David **appointed** these men over the **service of song** shows that the musical worship of God is *important*, it is *worthy of attention*, and *should be organized*. In fact, it is specifically said **they served in their office according to their order**.

ii. It could perhaps be said that the artistic temperament resists organization, and it is certainly possible to be too ordered and too rigid, refusing to allow a proper flexibility in the Holy Spirit. Nevertheless, organization and order remain part of a good music ministry.



iii. **They were ministering with music:** Their *ministry* was *music*. It was sacred service before the LORD, worthy of their dedication and hard work.

b. **Heman the singer:** This man is mentioned several times in connection with temple worship in the days of David and Solomon (1Ch 15:17-19; 1Ch 16:41-42; 1Ch 25:1-7, 2Ch 5:12-13). He was an important part of the ceremonies connected with bringing the ark of the covenant to Jerusalem and the dedication of the temple.

i. Psalms 88 is attributed to Heman: *A Song. A Psalm of the sons of Korah. To the Chief Musician. Set to "Mahalath Leannoth." A Contemplation [Maschil] of Heman the Ezrahite.*

ii. Psalms 88 shows us a man well acquainted with sorrow and trouble: *For my soul is full of troubles* (88:3)... *I am like a man who has no strength* (88:4)... *Your wrath lies heavy upon me* (88:7). Some of the sweetest songs come from the heaviest sorrow.

iii. Psalms 88 also shows us a man who could take his grief to the LORD: *But to You I have cried out, O LORD, and in the morning my prayer comes before You* (88:13). It is not a confident or triumphant psalm, but the undercurrent of trust and refuge in God runs through the song of sorrow.

c. **And his brother Asaph, who stood at his right hand:** Partnered with **Heman the singer** was **Asaph**, making for one of the great worship-leading combinations in history.

i. This is the first mention of Asaph in the Bible; the Asaph listed in 2Ki 18:18; 2Ki 18:37 is a different man. Asaph was a man of wide and long-lasting influence among God's people.

- 1Ch 15:17-19 mentions Asaph as a fellow singer with Heman and Ethan.
- 1Ch 16:5 describes Asaph as *the chief* at the ceremony bringing the ark of the covenant into Jerusalem.
- 1Ch 16:7 says that David delivered a psalm to Asaph and his brethren at that ceremony. Apparently, David wrote the psalm and Asaph and his brethren performed it.
- 1Ch 16:17 says that Asaph was left with the responsibility to daily minister before the ark of the covenant when it was brought into the Jerusalem in David's time.
- 1Ch 25:6 says that Asaph, Jeduthun, and Heman served in music under the authority of King David.
- 2Ch 20:14; 2Ch 29:13 indicate that the influence of Asaph lasted far beyond his death, in that future worship leaders and musicians were known as the *sons of Asaph*, even to the days of Ezra (Ezr 2:41; Ezr 3:10; Neh 7:44; Neh 11:17; Neh 11:22).
- ii. 12 Psalms are attributed to Asaph (Psalms 50 and Psalms 73 through 83).

d. **Appointed to every kind of service of the tabernacle of the house of God:** The Levites served God in almost every conceivable way, both practical and spiritual in appearance.

**Every kind of service** is important and precious to God.

3. (6:49-53) *The family of Aaron.*

**But Aaron and his sons offered sacrifices on the altar of burnt offering and on the altar of incense, for all the work of the Most Holy Place, and to make atonement for Israel, according to all that Moses the**

**servant of God had commanded. Now these *are* the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, *and* Ahimaaz his son.**

**a. But Aaron and his sons offered sacrifices on the altar:** The priesthood descended from Aaron and Aaron only. He, his sons, and their descendants were the only ones authorized to offer **sacrifices on the altar**.

**b. And to make atonement for Israel:** Only an authorized priest could make atonement. Though Jesus was not descended from Aaron, He was nevertheless an authorized priest according to the order of Melchizedek, not Aaron (Hebrews 7).

**c. Now these are the sons of Aaron:** *Not* listed are the two disobedient sons of Aaron (Nadab and Abihu) who were judged for bringing a strange fire of corrupt worship to the altar (Leviticus 10).

*4. (6:54-81) The cities and common-lands of the Levites.*

**Now these *are* their dwelling places throughout their settlements in their territory, for they were *given* by lot to the sons of Aaron, of the family of the Kohathites: They gave them Hebron in the land of Judah, with its surrounding common-lands. But the fields of the city and its villages they gave to Caleb the son of Jephunneh. And to the sons of Aaron they gave *one of* the cities of refuge, Hebron; also Libnah with its common-lands, Jattir, Eshtemoa with its common-lands, Hilen with its common-lands, Debir with its common-lands, Ashan with its common-lands, and Beth Shemesh with its common-lands. And from the tribe of Benjamin: Geba with its common-lands, Alemeth with its common-lands, and Anathoth with its common-lands. All their cities among their**

families *were* thirteen. To the rest of the family of the tribe of the Kohathites *they gave* by lot ten cities from half the tribe of Manasseh. And to the sons of Gershon, throughout their families, *they gave* thirteen cities from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the tribe of Manasseh in Bashan. To the sons of Merari, throughout their families, *they gave* twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun. So the children of Israel gave *these* cities with their common-lands to the Levites. And they gave by lot from the tribe of the children of Judah, from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities which are called by *their* names. Now some of the families of the sons of Kohath *were given* cities as their territory from the tribe of Ephraim. And they gave them *one of* the cities of refuge, Shechem with its common-lands, in the mountains of Ephraim, also Gezer with its common-lands, Jokmeam with its common-lands, Beth Horon with its common-lands, Aijalon with its common-lands, and Gath Rimmon with its common-lands. And from the half-tribe of Manasseh: Aner with its common-lands and Bileam with its common-lands, for the rest of the family of the sons of Kohath. From the family of the half-tribe of Manasseh the sons of Gershon *were given* Golan in Bashan with its common-lands and Ashtaroth with its common-lands. And from the tribe of Issachar: Kedesh with its common-lands, Daberath with its common-lands, Ramoth with its common-lands, and Anem with its common-lands. And from the tribe of Asher: Mashal with its common-lands, Abdon with its common-lands, Hukok with its common-lands, and Rehob with its common-lands. And from the tribe of Naphtali:

**Kedesh in Galilee with its common-lands, Hammon with its common-lands, and Kirjathaim with its common-lands. From the tribe of Zebulun the rest of the children of Merari *were given* Rimmon with its common-lands and Tabor with its common-lands. And on the other side of the Jordan, across from Jericho, on the east side of the Jordan, *they were given* from the tribe of Reuben: Bezer in the wilderness with its common-lands, Jahzah with its common-lands, Kedemoth with its common-lands, and Mephaath with its common-lands. And from the tribe of Gad: Ramoth in Gilead with its common-lands, Mahanaim with its common-lands, Heshbon with its common-lands, and Jazer with its common-lands.**

**a. Now these are their dwelling places throughout their settlements:** According to Num 18:20-24, the tribe of Levi had no province of land as the other tribes did. Their inheritance was the LORD Himself and the tithes that the people of God brought to them.

**b. They gave them Hebron in the land of Judah, with its surrounding common-lands:** After this pattern, the Levites were “sprinkled” throughout the land of Israel by giving them cities in the different tribal provinces, cities together with surrounding **common-lands** (Num 35:1-8).

#### **D. The other tribes of Israel.**

##### *1. (7:1-5) The descendants of Issachar.*

**The sons of Issachar were Tola, Puah, Jashub, and Shimron; four *in all*. The sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Shemuel, heads of their father’s house. *The sons* of Tola were mighty men of valor in their generations; their number in the days of David was twenty-two thousand six hundred. The son of Uzzi was Izrahiah, and the sons of**

**Izrahiah were Michael, Obadiah, Joel, and Ishiah. All five of them were chief men. And with them, by their generations, according to their fathers' houses, were thirty-six thousand troops ready for war; for they had many wives and sons. Now their brethren among all the families of Issachar were mighty men of valor, listed by their genealogies, eighty-seven thousand in all.**

a. **Thirty-six thousand troops ready for war:** "For Israhiah and his four sons, even with 'many wives,' to have '36,000' warriors seems unlikely, as does the total (vv. 2-5) of 145,600 for just one tribe of the Twelve. This appears to be the first of nine passages in Chronicles where *elep* ('thousand') might be better interpreted as *allup* ('chief')." (Payne)

*2. (7:6-12) The descendants of Benjamin.*

**The sons of Benjamin were Bela, Becher, and Jediael; three in all. The sons of Bela were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri; five in all. They were heads of their fathers' houses, and they were listed by their genealogies, twenty-two thousand and thirty-four mighty men of valor. The sons of Becher were Zemirah, Joash, Eliezer, Elioenai, Omri, Jerimoth, Abijah, Anathoth, and Alemeth. All these are the sons of Becher. And they were recorded by genealogy according to their generations, heads of their fathers' houses, twenty thousand two hundred mighty men of valor. The son of Jediael was Bilhan, and the sons of Bilhan were Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, and Ahishahar. All these sons of Jediael were heads of their fathers' houses; there were seventeen thousand two hundred mighty men of valor fit to go out for war and battle. Shuppim and**

**Huphim were the sons of Ir, and Hushim was the son of Aher.**

a. **Ehud**: This was the famous leader for Israel noted in Jdg 3:12-30.

b. **The son of Aher**: Many believe that is better rendered *the sons of Aher* and is a veiled reference to the tribe of Dan, who is not otherwise mentioned in this genealogy.

i. "*The sons of Aher*; but divers take the Hebrew word *aher* for a common, not proper name, and render the words this, *another son*, or *the son of another* family or tribe, to wit, of Dan, as may be gathered." (Poole)

ii. There are at least four things that support the idea that this is a veiled reference to the tribe of Dan:

- In Gen 46:23 **Hushim** is mentioned as the son of Dan.

- The next verse in 1 Chronicles (7:13) mentions **the sons of Bilhah**, who was mother to both Dan and **Naphtali**, also mentioned in that verse.

- Otherwise the genealogy of Dan is left out.

- Hebrew writers sometimes used the word *another* (*aher*) to describe "an abominable thing which the writer disdained to mention; whence they call a swine, which to them was a very unclean and loathsome creature, *another thing*."

iii. "And it must be remembered that the tribe of Dan had made themselves and their memory infamous and detestable by that gross idolatry, which began first and continued longest in that tribe, Judges 18." (Poole)

3. (7:13) *The descendants of Naphtali.*

**The sons of Naphtali were Jahziel, Guni, Jezer, and Shallum, the sons of Bilhah.**

*4. (7:14-19) The descendants of the Western Tribe of Manasseh.*

**The descendants of Manasseh: his Syrian concubine bore him Machir the father of Gilead, the father of Asriel. Machir took as his wife *the sister* of Huppim and Shuppim, whose name was Maachah. The name of *Gilead's* grandson was Zelophehad, but Zelophehad begot only daughters. (Maachah the wife of Machir bore a son, and she called his name Peresh. The name of his brother was Sheresh, and his sons were Ulam and Rakem. The son of Ulam was Bedan.) These were the descendants of Gilead the son of Machir, the son of Manasseh. His sister Hammoleketh bore Ishhod, Abiezer, and Mahlah. And the sons of Shemida were Ahian, Shechem, Likhi, and Aniam.**

a. **But Zelophehad begot only daughters:** Zelophehad is one mentioned in Num 26:33; Num 27:1-11; Num 36:1-12 when the question came to Moses about female inheritance rights.

*5. (7:20-29) The descendants of Ephraim.*

**The sons of Ephraim were Shuthelah, Bered his son, Tahath his son, Eladah his son, Tahath his son, Zabad his son, Shuthelah his son, and Ezer and Elead. The men of Gath who were born in *that* land killed *them* because they came down to take away their cattle. Then Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived and bore a son; and he called his name Beriah, because tragedy had come upon his house. Now his daughter was Sheerah, who built Lower and Upper Beth Horon and Uzen Sheerah; and Rephah was his son, as well as**



**Resheph, and Telah his son, Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Nun his son, and Joshua his son. Now their possessions and dwelling places were Bethel and its towns: to the east Naaran, to the west Gezer and its towns, and Shechem and its towns, as far as Ayyah and its towns; and by the borders of the children of Manasseh were Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the children of Joseph, the son of Israel.**

a. **The sons of Ephraim:** "The Ephraimites were famous for their wealth, power, and prowess; but withal they are noted for insolent, proud, and quarrelsome." (Trapp)

6. (7:30-40) *The descendants of Asher.*

**The sons of Asher were Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. The sons of Beriah were Heber and Malchiel, who was the father of Birzaith. And Heber begot Japhlet, Shomer, Hotham, and their sister Shua. The sons of Japhlet were Pasach, Bimhal, and Ashvath. These were the children of Japhlet. The sons of Shemer were Ahi, Rohgah, Jehubbah, and Aram. And the sons of his brother Helem were Zophah, Imna, Shelesh, and Amal. The sons of Zophah were Suah, Harnepher, Shual, Beri, Imrah, Bezer, Hod, Shamma, Shilshah, Jithran, and Beera. The sons of Jether were Jephunneh, Pispah, and Ara. The sons of Ulla were Arah, Haniel, and Rizia. All these were the children of Asher, heads of *their* fathers' houses, choice men, mighty men of valor, chief leaders. And they were recorded by genealogies among the army fit for battle; their number was twenty-six thousand.**

a. **Their sister Serah... their sister Shua:** "The rabbins say that the daughters of Asher were very

beautiful, and were all matched with *kings* or *priests*."  
(Clarke)

7. (8:1-40) *The descendants of Benjamin.*

**Now Benjamin begot Bela his firstborn, Ashbel the second, Aharah the third, Nohah the fourth, and Rapha the fifth. The sons of Bela were Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan, and Huram. These *are* the sons of Ehud, who were the heads of the fathers' *houses* of the inhabitants of Geba, and who forced them to move to Manahath: Naaman, Ahijah, and Gera who forced them to move. He begot Uzza and Ahihud. And Shaharaim had children in the country of Moab, after he had sent away Hushim and Baara his wives. By Hodesh his wife he begot Jobab, Zibia, Mesha, Malcam, Jeuz, Sachiah, and Mirmah. These *were* his sons, heads of their fathers' *houses*. And by Hushim he begot Abitub and Elpaal. The sons of Elpaal were Eber, Misham, and Shemed, who built Ono and Lod with its towns; and Beriah and Shema, who *were* heads of their fathers' *houses* of the inhabitants of Aijalon, who drove out the inhabitants of Gath. Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ispah, and Joha *were* the sons of Beriah. Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Jizliah, and Jobab *were* the sons of Elpaal. Jakim, Zichri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beraiah, and Shimrath *were* the sons of Shimei. Ishpan, Eber, Eliel, Abdon, Zichri, Hanan, Hananiah, Elam, Antothijah, Iphdeiah, and Penuel *were* the sons of Shashak. Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, and Zichri *were* the sons of Jeroham. These *were* heads of the fathers' *houses* by their generations, chief men. These dwelt in Jerusalem. Now the father of Gibeon, whose wife's name *was* Maacah, dwelt at Gibeon. And his firstborn**

son was Abdon, then Zur, Kish, Baal, Nadab, Gedor, Ahio, Zecher, and Mikloth, *who* begot Shimeah. They also dwelt alongside their relatives in Jerusalem, with their brethren. Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal. The son of Jonathan was Merib-Baal, and Merib-Baal begot Micah. The sons of Micah were Pithon, Melech, Tarea, and Ahaz. And Ahaz begot Jehoaddah; Jehoaddah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza. Moza begot Binea, Raphah his son, Eleasah his son, *and* Azel his son. Azel had six sons whose names *were* these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these *were* the sons of Azel. And the sons of Eshek his brother *were* Ulam his firstborn, Jeush the second, and Eliphelet the third. The sons of Ulam were mighty men of valor; archers. *They* had many sons and grandsons, one hundred and fifty *in all*. These *were* all sons of Benjamin.

a. **Now Benjamin:** The tribe was already mentioned in 1Ch 7:6-12, but is given more attention here. One reason for this is because the most of these settlements were in the area of Jerusalem, which was the main area that the returning exiles came to in the days Chronicles was written.

i. "Chronicles elaborates this material, not simply because of the significance of King Saul and his family, as it continued a dozen generations after him, but primarily because of the importance of Benjamin as a tribe, which ranked second only to Judah in postexilic society." (Payne)

b. **Ner begot Kish, Kish begot Saul:** "This Ner is also called Abiel (1Sa 9:1). The Hebrews tell us that his proper name was Abiel; and that he was called Ner –

that is, a lamp or torch – because he outshone in holiness.”

c. **The son of Jonathan was Merib-Baal:** “The same as *Mephi-bosheth*; for, as the Israelites detested *Baal*, which signifies *lord*, they changed it into *bosheth*, which signifies *shame* or *reproach*.” (Clarke)

d. **Azel had six sons whose names were these:** “Of the six sons of Azel, mentioned 1Ch 8:38, R.S. Jarchi says that their allegorical expositions were sufficient to load *thirteen thousand* camels! No doubt these were reputed to be *deeply learned* men. There was a time when the *allegorizers* and *metaphor-men* ranked very high among *theologians*, even in our own enlightened and critical country. At present they are almost totally out of fashion. May they never recover their footing! But what a shameful hyperbole is that of Jarchi! The writings of six men a load for *thirteen thousand camels!*” (Clarke)

e. **The sons of Ulam were mighty men of valor; archers:** **Archers** is in “Hebrew, *that tread the bow*; for the bows of steel, which these used, required great strength to bend them; which therefore they did by treading the bow with their feet, and pulling the string with both their hands.” (Poole)

## **A Genealogy of the Returned Exiles**

**1Ch 9:1** All the people of Israel were listed according to their families, and this information was recorded in *The Book of the Kings of Israel*. The people of Judah had been deported to Babylon as punishment for their sins.

1Ch 9:2 The first to return to their property in the cities included Israelite citizens, priests, Levites, and Temple workers.

1Ch 9:3 People from the tribes of Judah, Benjamin, Ephraim, and Manasseh went to live in Jerusalem.

1Ch 9:4 (4-6) There were 690 families of the tribe of Judah who lived in Jerusalem. The descendants of Judah's son Perez had as their leader Uthai, the son of Ammihud and grandson of Omri. His other ancestors included Imri and Bani. The descendants of Judah's son Shelah had as their leader Asaiah, who was the head of his family. The descendants of Judah's son Zerah had Jeuel as their leader.

1Ch 9:7 (7-8) The following members of the tribe of Benjamin lived in Jerusalem: Sallu son of Meshullam, who was the son of Hodaviah, the son of Hassenuah Ibneiah son of Jeroham Elah, the son of Uzzi and grandson of Michri Meshullam son of Shephatiah, who was the son of Reuel, the son of Ibnijah

1Ch 9:9 There were 956 families of this tribe living there. All the men named above were heads of families.

1Ch 9:10 (10-12) The following priests lived in Jerusalem: Jedaiah, Jehoiarib, and Jachin Azariah son of Hilkiah (the chief official in the Temple), whose ancestors included Meshullam, Zadok, Meraioth, and Ahitub Adaiah son of Jeroham, whose ancestors included Pashhur and Malchijah Maasai son of Adiel, whose ancestors included Jahzerah, Meshullam, Meshillemith, and Immer

1Ch 9:13 The priests who were heads of families totaled 1,760. They were experts in all the work carried on in the Temple.

1Ch 9:14 (14-16) The following Levites lived in Jerusalem: Shemaiah son of Hasshub, whose ancestors included Azrikam and Hashabiah, of the clan of Merari Bakbakkar, Heresh, and Galal Mattaniah son of Mica, whose ancestors included Zichri and Asaph Obadiah son of Shemaiah, whose ancestors included Galal and Jeduthun Berechiah, the son of Asa and grandson of Elkanah, who lived in the territory that belonged to the town of Netophah

1Ch 9:17 The following Temple guards lived in Jerusalem: Shallum, Akkub, Talmon, and Ahiman. Shallum was their

leader.

1Ch 9:18 Down to that time members of their clans had been stationed at the eastern entrance to the King's Gate. Formerly they had stood guard at the gates to the camps of the Levites.

1Ch 9:19 Shallum, the son of Kore and grandson of Ebiasaph, together with his fellow members of the clan of Korah, was responsible for guarding the entrance to the Tent of the LORD's presence, just as their ancestors had been when they were in charge of the LORD's camp.

1Ch 9:20 Phinehas son of Eleazar—may the LORD be with him!—had supervised them at one time.

1Ch 9:21 Zechariah son of Meshelemiah was also a guard at the entrance to the Tent of the LORD's presence.

1Ch 9:22 In all, 212 men were chosen as guards for the entrances and gates. They were registered according to the villages where they lived. It was King David and the prophet Samuel who had put their ancestors in these responsible positions.

1Ch 9:23 They and their descendants continued to guard the gates to the Temple.

1Ch 9:24 There was a gate facing in each direction, north, south, east, and west, and each had a chief guard.

1Ch 9:25 These guards were assisted by their relatives, who lived in the villages and who had to take turns at guard duty for seven days at a time.

1Ch 9:26 The four chief guards were Levites and had the final responsibility. They were also responsible for the rooms in the Temple and for the supplies kept there.

1Ch 9:27 They lived near the Temple, because it was their duty to guard it and to open the gates every morning.

1Ch 9:28 Other Levites were responsible for the utensils used in worship. They checked them out and checked them back in every time they were used.

1Ch 9:29 Others were in charge of the other sacred equipment, and of the flour, wine, olive oil, incense, and spices.

1Ch 9:30 But the responsibility for mixing the spices belonged to the priests.

1Ch 9:31 A Levite named Mattithiah, oldest son of Shallum, of the clan of Korah, was responsible for preparing the baked offerings.

1Ch 9:32 Members of the clan of Kohath were responsible for preparing the sacred bread for the Temple every Sabbath.

1Ch 9:33 Some Levite families were responsible for the Temple music. The heads of these families lived in some of the Temple buildings and were free from other duties, because they were on call day and night.

1Ch 9:34 The men named above were heads of Levite families, according to their ancestral lines. They were the leaders who lived in Jerusalem.

### **Saul's Genealogy Repeated**

1Ch 9:35 Jeiel founded the city of Gibeon and settled there. His wife was named Maacah.

1Ch 9:36 His oldest son was Abdon, and his other sons were Zur, Kish, Baal, Ner, Nadab,

1Ch 9:37 Gedor, Ahio, Zechariah, and Mikloth,

1Ch 9:38 the father of Shimeah. Their descendants lived in Jerusalem near other families of their clan.

1Ch 9:39 Ner was the father of Kish, and Kish was the father of Saul. Saul had four sons: Jonathan, Malchishua, Abinadab, and Eshbaal.

1Ch 9:40 Jonathan was the father of Meribbaal, who was the father of Micah.

1Ch 9:41 Micah had four sons: Pithon, Melech, Tarea, and Ahaz.

1Ch 9:42 Ahaz was the father of Jarah, who was the father of three sons: Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza,

1Ch 9:43 Moza the father of Binea, Binea of Rephaiah, Rephaiah of Eleasah, and Eleasah of Azel.

1Ch 9:44 Azel had six sons: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan.

## **1 Chronicles 9:1-44**

### **1 Chronicles 9 - Leaders in Jerusalem**

#### **A. Leaders in Jerusalem at the return from exile.**

##### *1. (1-2) Summary of the genealogies.*

**So all Israel was recorded by genealogies, and indeed, they were inscribed in the book of the kings of Israel. But Judah was carried away captive to Babylon because of their unfaithfulness. And the first inhabitants who *dwelt* in their possessions in their cities were Israelites, priests, Levites, and the Nethinim.**

a. **So all Israel was recorded:** The first eight chapters of 1 Chronicles list these genealogical records. These records were **inscribed in the book of the kings of Israel**, but these are not the same books we know today as 1 or 2 Kings.

i. "Not in that sacred and canonical book so called, but (as hath been oft observed before) in the public records, wherein there was an account of that kingdom, and of several families in it, according to their genealogies." (Poole)

b. **But Judah was carried away captive to Babylon because of their unfaithfulness:** In one sentence, the Chronicler reminds us that it was not the clash of empires or the intrigues of the geopolitical scene that



doomed the Kingdom of Judah. It was their **unfaithfulness** to God. If they had remained faithful, God would have protected them amid the rise and fall of a hundred powerful empires.

c. **And the first inhabitants who dwelt in their possessions in their cities were Israelites:** The Chronicler completely skips over the 70 years of captivity between verses 1 and 2. His interest is not only in the past (demonstrated by 8 previous chapters of genealogies), but also in the present and in the future. The **Israelites** were back in the land.

i. "All this means that Chronicles has taken the history of Israel a stage further than 1 and 2 Kings. Although 2 Kings end on a note of genuine hope (2Ki 25:27-30), it is restrained and Israel is still in exile. But now winter is over, and these lists are a definite sign that spring has begun to arrive." (Selman)

ii. No longer was there a kingdom of Judah and another kingdom of Israel; now they were **a//Israelites**. "Called here by the general name of *Israelites*, which was given to them before that unhappy division of the two kingdoms, and now is restored to them when the Israelites are united with the Jews in one and the same commonwealth, so that all the names and signs of their former division might be blotted out." (Poole)

d. **Who dwelt in their possessions:** The idea is that the people of the tribes of Israel came back to their ancestral lands, promised to them by God and first possessed in the days of Moses and Joshua.

i. **In their possessions:** "Their ancestral land' (neb; *their own property*, niv) is a term rarely found in Chronicles (only 1Ch 7:28; 2Ch 11:14; 2Ch 31:1).

Its occurrence here evokes its frequent use in the time of Moses and Joshua." (Selman)

ii. God kept the land empty for them during the exile. "A wonderful providence of God it was, that as the land kept her Sabbaths for those seventy years, so the country should be all that while kept empty, till the return of the natives." (Trapp)

d. **Priests, Levites, and the Nethinim:** These were three categories of workers at the temple, who had the work of restoring the temple and its worship in the days of Ezra.

- **Priests** were the descendants of Aaron who had the right to offer sacrifice and take care of the Holy Place in the temple.

- **Levites** were the much broader class of religious workers, who served in many ways: practical, artistic, and spiritual.

- **The Nethinim** were special servants given to the temple.

i. "The 'temple servants' were literally 'given ones.' They might consist of captives who had been spared but enslaved to temple service. Early Hebrew examples include the certain Midianite women (Num 31:35; Num 31:47) or the people of Gibeon (Jos 9:22-23), but their organization as a class is credited to David (Ezr 8:20)." (Payne)

2. (3-9) *Leading post-exilic citizens of Jerusalem.*

**Now in Jerusalem the children of Judah dwelt, and some of the children of Benjamin, and of the children of Ephraim and Manasseh: Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the descendants of Perez, the son of Judah. Of the Shilonites: Asaiah the firstborn and his sons. Of the**

sons of Zerah: Jeuel, and their brethren; six hundred and ninety. Of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah; Ibneiah the son of Jeroham; Elah the son of Uzzi, the son of Michri; Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah; and their brethren, according to their generations; nine hundred and fifty-six. All these men *were* heads of a father's *house* in their fathers' houses.

a. **Now in Jerusalem the children of Judah dwelt:** This begins a list (1Ch 9:2-17) that is in some ways similar to a list in Nehemiah 11 and in some ways different. Biblical researchers debate if the lists are more similar or more different, and the exact points of connection and difference can be difficult to assess.

## **B. Other post-exilic leaders in Jerusalem.**

### *1. (10-13) Leaders among the priests.*

**Of the priests: Jedaiah, Jehoiarib, and Jachin; Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the officer over the house of God; Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah; Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; and their brethren, heads of their fathers' houses; one thousand seven hundred and sixty. They were very able men for the work of the service of the house of God.**

a. **They were very able men:** This same phrase is translated *mighty men of valor* in many other Old Testament passages (Jos 1:14, Jdg 6:12, 1Sa 16:18, and many others). It shows that when it came to doing **the work of the service of the house of God**, it takes

a man of strength and courage, the same qualities that are needed in a warrior.

i. "The phrase 'very able men' means 'mighty men of valour' and is so rendered in this historic connection in Nehemiah (11:14). The description is usually employed with reference to military men, and that makes its use here the more arresting." (Morgan)

*2. (14-16) Leaders among the Levites.*

**Of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; Bakbakkar, Heresh, Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun; and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.**

*3. (17-34) Levite gatekeepers and temple workers.*

**And the gatekeepers were Shallum, Akkub, Talmon, Ahiman, and their brethren. Shallum was the chief. Until then *they had been* gatekeepers for the camps of the children of Levi at the King's Gate on the east. Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, from his father's house, the Korahites, were in charge of the work of the service, gatekeepers of the tabernacle. Their fathers had been keepers of the entrance to the camp of the LORD. And Phinehas the son of Eleazar had been the officer over them in time past; the LORD was with him. Zechariah the son of Meshelemiah was keeper of the door of the tabernacle of meeting. All those chosen as gatekeepers were two hundred and twelve. They were recorded by their genealogy, in their villages. David and Samuel the seer had appointed them to their trusted office. So they and their children**

**were** in charge of the gates of the house of the LORD, the house of the tabernacle, by assignment. The gatekeepers were assigned to the four directions: the east, west, north, and south. And their brethren in their villages *had* to come with them from time to time for seven days. For in this trusted office *were* four chief gatekeepers; they were Levites. And they had charge over the chambers and treasuries of the house of God. And they lodged *all* around the house of God because they *had* the responsibility, and they *were* in charge of opening *it* every morning. Now *some* of them were in charge of the serving vessels, for they brought them in and took them out by count. *Some* of them *were* appointed over the furnishings and over all the implements of the sanctuary, and over the fine flour and the wine and the oil and the incense and the spices. And *some* of the sons of the priests made the ointment of the spices. Mattithiah of the Levites, the firstborn of Shallum the Korahite, had the trusted office over the things that were baked in the pans. And some of their brethren of the sons of the Kohathites *were* in charge of preparing the showbread for every Sabbath. These are the singers, heads of the fathers' *houses* of the Levites, *who lodged* in the chambers, *and were free from other duties*; for they were employed in *that* work day and night. These heads of the fathers' *houses* of the Levites *were* heads throughout their generations. They dwelt at Jerusalem.

- a. **And the gatekeepers were:** This describes the re-institution of the organization of the temple work and workers in the early days of the second temple. They were anxious to organize things in the same manner as King David did originally.

i. It also denotes that there was definite organization and division of labor among the Levites. "When the morning broke, it called to duty first the porters who opened the House of God; and then, after due ablution, each band of white-robed Levites began its special service. There was no running to and fro in disorder, no intrusion on one another's office, no clashing in duty, no jealousy of each other's ministry. It was enough to know that each had been appointed to his task, and was asked to be faithful to it. The right ordering of the whole depended on the punctuality, fidelity, and conscientiousness of each." (Meyer)

ii. "Since both Meshelemiah and Zechariah served under David (1Ch 26:8-11), this 'Tent of Meeting' would seem to refer to the curtained form of God's house erected prior to Solomon's permanent temple." (Payne)

**b. Phinehas the son of Eleazar had been the officer over them in time past; the LORD was with him:**

The Chronicler remembered the faithful work of Phinehas in the days of Moses (Num 25:7-13), and linked his faithfulness to the work of the gatekeepers in the days of Ezra.

i. "The fact that *the LORD was with him* [Phinehas] indicates that the Lord was also with those gatekeepers of the Chronicler's day who followed in the same living tradition of divine service." (Selman)

*4. (35-44) The ancestors and descendants of King Saul.*

**Jeiel the father of Gibeon, whose wife's name was Maacah, dwelt at Gibeon. His firstborn son was Abdon, then Zur, Kish, Baal, Ner, Nadab, Gedor, Ahio, Zechariah, and Mikloth. And Mikloth begot Shimeam. They also dwelt alongside their relatives in**

**Jerusalem, with their brethren. Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal. The son of Jonathan was Merib-Baal, and Merib-Baal begot Micah. The sons of Micah were Pithon, Melech, Tahrea, and Ahaz. And Ahaz begot Jarah; Jarah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza; Moza begot Binea, Rephaiah his son, Eleasah his son, and Azel his son. And Azel had six sons whose names were these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these were the sons of Azel.**

a. **Kish begot Saul, and Saul begot Jonathan:** For emphasis, some of the genealogy of the line of Saul (both before him and after him) is listed. This was to emphasize the fact that God did not wipe out the line of Saul, and that his descendants lived to the days of Ezra and the return from exile.

i. "Since the genealogy continues for twelve generations after Saul, the fact that his dynasty crashed and his kingship was transferred to David did not remove his family's place in Israelite history. They too had lived in *Jerusalem* (1Ch 9:38), and though we do not know whether this continued after the exile, even for them there were signs of hope." (Selman)

## **The Death of Saul and His Sons**

**1Ch 10:1** The Philistines fought a battle against the Israelites on Mount Gilboa. Many Israelites were killed there, and the rest of them, including King Saul and his sons, fled.

1Ch 10:2 But the Philistines caught up with them and killed three of Saul's sons, Jonathan, Abinadab, and Malchishua.

1Ch 10:3 The fighting was heavy around Saul, and he was hit by enemy arrows and badly wounded.

1Ch 10:4 He said to the young man carrying his weapons, "Draw your sword and kill me, to keep these godless Philistines from gloating over me." But the young man was too terrified to do it. So Saul took his own sword and threw himself on it.

1Ch 10:5 The young man saw that Saul was dead, so he too threw himself on his sword and died.

1Ch 10:6 So Saul and his three sons all died together, and none of his descendants ever ruled.

1Ch 10:7 When the Israelites who lived in Jezreel Valley heard that the army had fled and that Saul and his sons had died, they abandoned their towns and ran off. Then the Philistines came and occupied them.

1Ch 10:8 The day after the battle the Philistines went to plunder the corpses, and they found the bodies of Saul and his sons lying on Mount Gilboa.

1Ch 10:9 They cut off Saul's head, stripped off his armor, and sent messengers with them throughout Philistia to tell the good news to their idols and to their people.

1Ch 10:10 They put his weapons in one of their temples and hung his head in the temple of their god Dagon.

1Ch 10:11 When the people of Jabesh in Gilead heard what the Philistines had done to Saul,

1Ch 10:12 the bravest men went and got the bodies of Saul and his sons and took them to Jabesh. They buried them there under an oak and fasted for seven days.

1Ch 10:13 Saul died because he was unfaithful to the LORD. He disobeyed the LORD's commands; he tried to find guidance by consulting the spirits of the dead

1Ch 10:14 instead of consulting the LORD. So the LORD killed him and gave control of the kingdom to David son of Jesse.

## **1 Chronicles 10:1-14**



## **1 Chronicles 10 - The Death of Saul**

*"Having established Israel's historical setting and ethnic bounds in the preceding genealogies, the Chronicler now enters on his main subject, the history of the Hebrew kingdom, with its theological conclusions." (Payne)*

### **A. The death of King Saul.**

*1. (1-2) The battle on Mount Gilboa.*

**Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell slain on Mount Gilboa. Then the Philistines followed hard after Saul and his sons. And the Philistines killed Jonathan, Abinadab, and Malchishua, Saul's sons.**

a. **Now the Philistines fought against Israel:** The Philistines were an immigrant people from the military aristocracy of the island of Crete (Amo 9:7). Small numbers of Philistines were in the land at the time of Abraham; but they only came in force soon after Israel came to Canaan from Egypt. They were organized into five city-states. Archaeologists tell us two other things about the Philistines: they were hard drinkers, and they were the first in the region to effectively use iron, and they made the most of it.

i. The Philistines were a sea-faring people, and traded with distant lands. Therefore they imported newer and better military technology from the Greeks and became a powerful enemy of the people of Israel. At that time, Israel could compete on more equal terms with Moab and Ammon, but Greek military equipment (helmets, shields, coats of mail, swords and spears) made the Philistines much more formidable opponents.

b. **The men of Israel fled from before the Philistines:** The Philistines had attacked deep into

Israeli territory (1Sa 28:4), and Saul's army assembled and prepared for battle at Mount Gilboa (1Sa 28:4). Because of his deep rebellion against the LORD, Saul was not ready for battle: *When Saul saw the army of the Philistines, he was afraid, and his heart trembled greatly* (1Sa 28:5). It doesn't surprise us that with such a leader the soldiers of Israel could not stand **before the Philistines**.

i. "Wonder not that Saul fell by the hands of the Philistines, who were armed against him by his own sin and by God's vengeance for it." (Poole)

c. **And the Philistines killed Jonathan, Abinadab, and Malchishua, Saul's sons:** Tragically, Saul's sons were affected in the judgment of God against their father Saul. The brave and worthy **Jonathan** died as he had lived - loyally fighting unto the very end for his God, his country, and his father the king.

## 2. (3-6) *Saul dies in battle.*

**The battle became fierce against Saul. The archers hit him, and he was wounded by the archers. Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest these uncircumcised men come and abuse me." But his armorbearer would not, for he was greatly afraid. Therefore Saul took a sword and fell on it. And when his armorbearer saw that Saul was dead, he also fell on his sword and died. So Saul and his three sons died, and all his house died together.**

a. **The battle became fierce against Saul:** Saul, struck by many arrows and **wounded**, knew the battle was completely lost. He pled with his armorbearer to kill him, and when he would not, Saul killed himself (**Saul took a sword and fell on it**).

i. "The flower of his army lay strewn around him; the chivalry of Israel was quenched in rivers of blood. Then, leaving all others, the Philistines concentrated their attack on that lordly figure which towered amid the fugitives, the royal crown on the helmet, the royal bracelet flashing on his arm." (Meyer)

ii. In the way most people think of suicide, Saul's death was not suicide. Clarke explains well: "He was to all appearance mortally wounded, when he begged his armourbearer to extinguish the remaining spark of life... though this wound accelerated his death, yet it could not be properly the cause of it, as he was mortally wounded before, and did it on the conviction that he could not survive." (Clarke on 1 Samuel)

iii. Taking the Bible's teaching on this point in its entirety, we can say that God does regard suicide as sin; it is the sin of self-murder. Yet, we are wrong if we regard it as the unforgivable sin, and anyone who does commit suicide has given in to the lies and deceptions of Satan, whose purpose is to kill and destroy (Joh 10:10).

iv. "Suicide is always the ultimate action of cowardice. In the case of Saul, and in many similar cases, it is perfectly natural; but let it never be glorified as heroic. It is the last resort of the man who dare not stand up to life." (Morgan)

**b. So Saul and his three sons died, and all his house died together:** So was the tragic end of this first king of Israel, who started with great promise but ended his reign in disaster for himself, his sons, and his kingdom.

i. There were still some surviving members of Saul's family, yet "Every branch of his family that had

followed him to the war was cut off; his *three sons* are mentioned as being the chief.” (Clarke)

ii. “The Amalekite’s story of Saul’s death in 2 Samuel 1 is ignored, perhaps because its authenticity was doubted in ancient as well as in modern times.” (Selman)

## **B. The aftermath of King Saul’s death.**

1. (7) *Israel is defeated in battle.*

**And when all the men of Israel who were in the valley saw that they had fled and that Saul and his sons were dead, they forsook their cities and fled; then the Philistines came and dwelt in them.**

a. **Saw that the men of Israel had fled and that Saul and his sons were dead:** When the leader (King Saul) was struck, it spread panic among God’s people. Jesus knew this same principle would be used against His own disciples: *Then Jesus said to them, “All of you will be made to stumble because of Me this night, for it is written: ‘I will strike the Shepherd, and the sheep will be scattered.’”* (Mar 14:27)

i. Saul’s sin, hardened rebellion, and eventual ruin affected far more than himself and even his immediate family. It literally endangered the entire nation of Israel.

b. **They forsook the cities and fled; and the Philistines came and dwelt in them:** The victory of the Philistines was so complete that even those *on the other side of the Jordan* (1Sa 31:7) fled in terror before the Philistines. With the Philistine army occupying territory *on the other side of the Jordan* they had cut Israel in half, drawing a line from west to east. The rest of the nation was ripe for total conquest by the Philistines.

2. (8-10) *Saul is further disgraced after his death.*

**So it happened the next day, when the Philistines came to strip the slain, that they found Saul and his sons fallen on Mount Gilboa. And they stripped him and took his head and his armor, and sent word *throughout* the land of the Philistines to proclaim the news *in the temple* of their idols and among the people. Then they put his armor in the temple of their gods, and fastened his head in the temple of Dagon.**

a. **To proclaim the news in the temple of their idols and among the people:** Saul's tragic death gave opportunity for the enemies of the LORD to disgrace His name. First, they gave the ultimate insult to Saul; in that culture, to have your dead body treated this way was considered a fate worse than death itself. Second, Saul's death was used to glorify pagan gods and to mock the living God.

3. (11-12) *The courage and faithfulness of the men of Jabesh Gilead.*

**And when all Jabesh Gilead heard all that the Philistines had done to Saul, all the valiant men arose and took the body of Saul and the bodies of his sons; and they brought them to Jabesh, and buried their bones under the tamarisk tree at Jabesh, and fasted seven days.**

a. **And when all Jabesh Gilead:** These heroic men are recognized for their *gratitude*. Many years before, Saul delivered their city from the Ammonites (1Sa 11:1-11), and they repay the kindness God showed them from the hand of Saul. Upon taking the throne, David rightly thanked these **valiant men** for their kindness to the memory of Saul, Jonathan, and Saul's other sons (2Sa 2:4-7).

b. **All the valiant men arose:** In a time of disgrace, loss, and tragedy like this, God still has His **valiant men** to do His work. The men of Jabesh Gilead took down the bodies of Saul and his sons from their place of humiliation and gave them a proper burial.

i. God always has His **valiant men**. When one servant passes the scene, another arises to take his place. If Saul is gone, God raises up a David. If the army of Israel is utterly routed, God still has His **valiant men**. God's work is bigger than any man, or any group of people.

4. (13-14) *The spiritual reason for the tragedy of King Saul.*

**So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance. But he did not inquire of the LORD; therefore He killed him, and turned the kingdom over to David the son of Jesse.**

a. **So Saul died for his unfaithfulness:** The story of King Saul is one of the great tragedies of the Bible. He was humble at his beginning, yet seeming to lack any genuine spiritual connection with God, he was easily and quickly corrupted by pride and fear. Saul becomes a tragic example of wasted potential.

i. "Saul was a man than whom no other had greater opportunities, but his failure was disastrous. Of good standing in the nation, distinctly called and commissioned by God, honored with the friendship of Samuel, surrounded by a band of men whose hearts God had touched, everything was in his favor. From the beginning he failed; step by step he declined in conduct and character, until he went out." (Morgan)

b. **But he did not inquire of the LORD:** Saul did not have a genuine connection with God and did not seek God for the difficulties of his life. He **consulted a medium for guidance**, but not the LORD God.

i. "When a human being is called of God to service, there is always given to that one the guidance of God, in direct spiritual communication. If there be disobedience, this guidance is necessarily withdrawn. Then, the forsaken man or woman, craving for supernatural aid, turns to sorcery, witchcraft, spiritism; and the issue is always destructive." (Morgan)

ii. It does say in 1Sa 28:6 that Saul did inquire of the LORD. "Such an inconsiderable and trifling inquiry as Saul made, is justly accounted to be no inquiry at all; as they are said *not to eat the Lord's supper*, 1Co 11:20, who did eat it in a sinful and irregular manner." (Poole)

c. **And turned the kingdom over to David the son of Jesse:** In 1Sa 13:14 God promised to take the kingdom from Saul and give it to *a man after His own heart*. This took many years to become a fact, but at the death of Saul, David became king over Israel.

i. "Upon the whole subject of responsible service, the story of Saul throws the light of the most solemn warning." (Morgan)

## **David Anointed King**

**1Ch 11:1** All the people of Israel went to David at Hebron and said to him, "We are your own flesh and blood.

1Ch 11:2 In the past, even when Saul was still our king, you led the people of Israel in battle, and the LORD your God promised you that you would lead his people and be their ruler."

1Ch 11:3 So all the leaders of Israel came to King David at Hebron. He made a sacred alliance with them, they anointed him, and he became king of Israel, just as the LORD had promised through Samuel.

### **David Takes Jerusalem**

1Ch 11:4 King David and all the Israelites went and attacked the city of Jerusalem. It was then known as Jebus, and the Jebusites, the original inhabitants of the land, were still living there.

1Ch 11:5 The Jebusites told David he would never get inside the city, but David captured their fortress of Zion, and it became known as "David's City."

1Ch 11:6 David said, "The first man to kill a Jebusite will be commander of the army!" Joab, whose mother was Zeruiah, led the attack and became commander.

1Ch 11:7 Because David went to live in the fortress, it came to be called "David's City."

1Ch 11:8 He rebuilt the city, starting at the place where land was filled in on the east side of the hill, and Joab restored the rest of the city.

1Ch 11:9 David grew stronger and stronger, because the LORD Almighty was with him.

### **David's Mighty Men**

1Ch 11:10 This is the list of David's famous soldiers. Together with the rest of the people of Israel, they helped him become king, as the LORD had promised, and they kept his kingdom strong.

1Ch 11:11 First was Jashobeam of the clan of Hachmon, the leader of "The Three." He fought with his spear against three hundred men and killed them all in one battle.

1Ch 11:12 Next among the famous "Three" was Eleazar son of Dodo, of the clan of Ahoh.



1Ch 11:13 He fought on David's side against the Philistines at the battle of Pas Dammim. He was in a barley field when the Israelites started to run away,

1Ch 11:14 so he and his men took a stand in the middle of the field and fought the Philistines. The LORD gave him a great victory.

1Ch 11:15 One day three of the thirty leading soldiers went to a rock where David was staying near Adullam Cave, while a band of Philistines was camping in Rephaim Valley.

1Ch 11:16 At that time David was on a fortified hill, and a group of Philistines had occupied Bethlehem.

1Ch 11:17 David got homesick and said, "How I wish someone would bring me a drink of water from the well by the gate in Bethlehem!"

1Ch 11:18 The three famous soldiers forced their way through the Philistine camp, drew some water from the well, and brought it back to David. But he would not drink it; instead he poured it out as an offering to the LORD

1Ch 11:19 and said, "I could never drink this! It would be like drinking the blood of these men who risked their lives!" So he refused to drink it. These were the brave deeds of the three famous soldiers.

1Ch 11:20 Joab's brother Abishai was the leader of "The Famous Thirty." He fought with his spear against three hundred men and killed them, and became famous among "The Thirty."

1Ch 11:21 He was the most famous of "The Thirty" and became their leader, but he was not as famous as "The Three."

1Ch 11:22 Benaiah son of Jehoiada from Kabzeel was a famous soldier; he did many brave deeds, including killing two great Moabite warriors. He once went down into a pit on a snowy day and killed a lion.

1Ch 11:23 He also killed an Egyptian, a huge man seven and a half feet tall, who was armed with a gigantic spear. Benaiah attacked him with a club, snatched the spear from the Egyptian's hand, and killed him with it.

1Ch 11:24 Those were the brave deeds of Benaiah, who was one of "The Thirty."

1Ch 11:25 He was outstanding among "The Thirty," but not as famous as "The Three." David put him in charge of his bodyguard.

1Ch 11:26 (26-47) These are the other outstanding soldiers: Asahel, Joab's brother Elhanan son of Dodo from Bethlehem Shammoth from Harod Helez from Pelet Ira son of Ikkesh from Tekoa Abiezer from Anathoth Sibbecai from Hushah Ilai from Ahoh Maharai from Netophah Heled son of Baanah from Netophah Ithai son of Ribai from Gibeah in Benjamin Benaiah from Pirathon Hurai from the valleys near Gaash Abiel from Arbah Azmaveth from Bahurum Eliahba from Shaalbon Hashem from Gizon Jonathan son of Shagee from Harar Ahiam son of Sachar from Harar Eliphal son of Ur Hephher from Mecherah Ahijah from Pelon Hezro from Carmel Naarai son of Ezbai Joel brother of Nathan Mibhar son of Hagri Zelek from Ammon Naharai, Joab's armorbearer, from Beeroth Ira and Gareb from Jattir Uriah the Hittite Zabad son of Ahlai Adina son of Shiza (a leading member of the tribe of Reuben, with his own group of thirty soldiers) Hanan son of Maacah Joshaphat from Mithan Uzzia from Ashterah Shamma and Jeiel, sons of Hotham, from Aroer Jediael and Joha, sons of Shimri, from Tiz Eliel from Mahavah Jeribai and Joshaviah, sons of Elnaam Ithmah from Moab Eliel, Obed, and Jaasiel from Zobah

## **1 Chronicles 11:1-47**

### **1 Chronicles 11 - David's Reign and Mighty Men**

#### **A. David becomes king over Israel.**

*1. (1-3) The elders declare David king at Hebron.*

**Then all Israel came together to David at Hebron, saying, "Indeed we *are* your bone and your flesh. Also, in time past, even when Saul was king, you *were* the one who led Israel out and brought them in; and the LORD your God said to you, 'You shall shepherd My people Israel, and be ruler over My people Israel.'" Therefore all the elders of Israel came to the king at Hebron, and David made a covenant with them at Hebron before the LORD. Then they anointed David king over Israel, according to the word of the LORD by Samuel.**

a. **Then all Israel came together to David:** Prior to this, only one of the tribes of Israel recognized David as king. The other tribes recognized the pretend king Ishbosheth, a son of Saul. Ishbosheth was murdered (2 Samuel 4) so now the tribes turned to David.

i. "It is significant that the chronicler makes no reference to the seven years in which David reigned over Judah. He begins with the crowning at Hebron, when all Israel acknowledged his kingship." (Morgan)

ii. This was actually David's third anointing. The first was before his family and Samuel when David was very young (1Sa 16:1-13). The second was an anointing and recognition by the tribe of Judah after the death of Saul (2Sa 2:4). This third anointing was after the defeat of Ishbosheth, a son of Saul who claimed the right to the throne.

iii. It is sad that the tribes only turned to David when their previous choice (Ishbosheth, a son of Saul) was taken away. On the same principle, it's sad when Christians only really recognized Jesus as king when other choices crumble. We should choose Jesus outright, not just when other options fail.

b. **We are your bone and your flesh:** The elders of Israel received David's leadership because he was an Israelite himself. This was significant because for a period of time David lived as a Philistine among the Philistines. The elders of Israel put that away and embrace David as one of their own.

c. **You were the one who led Israel out and brought them in:** The elders of Israel received David's leadership because he already had displayed his ability to lead.

d. **The LORD said to you, "You shall shepherd My people Israel, and be ruler over Israel":** The elders of Israel received David's leadership because it was evident God called him to lead.

i. These three characteristics should mark anyone who leads God's people.

- A leader must belong to God's people in heritage and heart.
- A leader must demonstrate capability to lead.
- A leader must have an evident call from God.

ii. The elders of Israel received David's leadership when they saw these things in David. When we see these same things in leaders we should also receive their leadership.

iii. "The image of the shepherd, who in ancient times was normally an employee or a dependant, also confirms that David as king was answerable to Yahweh for his flock." (Selman)

e. **According to the word of the LORD by Samuel:** This was prophesied by Samuel in passages like 1Sa 13:14; 1Sa 16:11-13.

2. (4-9) *David takes control of Jerusalem, making it his capital city.*

**And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites *were*, the inhabitants of the land. Then the inhabitants of Jebus said to David, “You shall not come in here!” Nevertheless David took the stronghold of Zion (that is, the City of David). Now David said, “Whoever attacks the Jebusites first shall be chief and captain.” And Joab the son of Zeruiah went up first, and became chief. Then David dwelt in the stronghold; therefore they called it the City of David. And he built the city around it, from the Millo to the surrounding area. Joab repaired the rest of the city. Then David went on and became great, and the LORD of hosts *was* with him.**

a. **David and all Israel went to Jerusalem, which is Jebus:** To this point Jerusalem was a small Canaanite city in the center of Israel. Some 400 years after God commanded Israel to take the whole land, this city was still in Canaanite hands.

b. **You shall not come in here:** Because of its location, Jerusalem was an easily defended city. This made the Jebusites overconfident and quick to mock David and his troops. **Nevertheless David took the stronghold of Zion:** Despite the difficulty, David and his men took the city.

i. At this time **Joab the son of Zeruiah** was captain of David’s armies, yet David said that whoever led the charge into Jerusalem’s walls **shall be chief and captain**. It may be that David hoped that someone would replace Joab, but the stubborn Joab successfully first broke into Jerusalem and retained his position.

c. **David dwelt in the stronghold:** Jerusalem became the capital city of David’s kingdom. It was a good choice because:

- It has no prior tribal association and was therefore good for a unified Israel.

- The geography of the city made it easy to defend against a hostile army.

d. **So David went on and became great:** David knew greatness, but he was by no means an “overnight success.” David was long prepared for the greatness he later enjoyed, and he came to the place of greatness because **the LORD of hosts was with him.**

i. In God’s plan there is almost always a hidden price of greatness. Often those who become great among God’s people experience much pain and difficulty in God’s training process.

## **B. David’s mighty men.**

1. *(10) David needed these faithful men for his success.*

**Now these were the heads of the mighty men whom David had, who strengthened themselves with him in his kingdom, with all Israel, to make him king, according to the word of the LORD concerning Israel.**

a. **Now these were the heads of the mighty men whom David had:** It’s important to understand that David was nothing without his mighty men, and they were nothing without him. He was their leader, but a leader is nothing without followers - and David had **the mighty men** to follow him. These men didn’t necessarily *start* as mighty men; many were some of the distressed, indebted, and discontent people who followed David at Adullam Cave (1Sa 22:1-2).

2. *(11-14) Two of David’s mighty men.*

**And this is the number of the mighty men whom David had: Jashobeam the son of a Hachmonite, chief of the captains; he had lifted up his spear against**

three hundred, killed *by him* at one time. After him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighty men. He was with David at Pasdammim. Now there the Philistines were gathered for battle, and there was a piece of ground full of barley. And the people fled from the Philistines. But they stationed themselves in the middle of *that* field, defended it, and killed the Philistines. So the LORD brought about a great victory.

a. **Jashobeam the son of a Hachmonite, chief of the captains:** This man is also mentioned in 2Sa 23:8 records a slightly different name for this man, and records that he killed 800 instead of **three hundred** here in 1 Chronicles. The difference is probably due to scribal error in copying.

i. The fact that **Jashobeam** was a **chief of the captains** shows that he was a leader among leaders. This means that even leaders need leaders. Also, his victory alone was counted, showing that numbers are important, but they are not the only measure.

b. **After him was Eleazar the son of Dodo, the Ahohite:** This man led a singular battle against a far more numerous foe, so much so that his hand was stuck to his sword (2Sa 23:10).

3. (15-19) *David's mighty men and the mission of the water of Bethlehem.*

**Now three of the thirty chief men went down to the rock to David, into the cave of Adullam; and the army of the Philistines encamped in the Valley of Rephaim. David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem. And David said with longing, "Oh, that someone would give me a drink of water from the well of Bethlehem, which is by the gate!" So the three broke through the camp of**

the Philistines, drew water from the well of Bethlehem that *was* by the gate, and took *it* and brought *it* to David. Nevertheless David would not drink it, but poured it out to the LORD. And he said, "Far be it from me, O my God, that I should do this! Shall I drink the blood of these men *who have put* their lives *in jeopardy*? For at the risk of their lives they brought it." Therefore he would not drink it. These things were done by the three mighty men.

a. **Into the cave of Adullam:** David spent time in this cave when those who would become his mighty men first came to him in 1Sa 22:1-2. This passage describes something that happened either during that time or a later time of battle against the Philistines when David went back to **the cave of Adullam**.

b. **The garrison of the Philistines was then in Bethlehem:** This shows how extensive the Philistines had invaded Israel in the days of Saul.

c. **And David said with longing:** Hiding in Adullam Cave, David nostalgically remembered the taste of the water from his boyhood village. He probably longed for it all the more because it seemed that he couldn't have it.

i. We can be caught in the trap of these wistful longings. "Sometimes longings like his take possession of us. We desire to drink again the waters of comparative innocence, of childlike trust and joy; to drink again of the fountains of human love; to have the bright, fresh rapture in God, and nature, and home. But it is a mistake to look back. Here and now, within us, Jesus is waiting to open the well of living water which springs up to eternal life, of which if we drink we never thirst." (Meyer)

ii. Instead, we should look to the Lord right now with confidence for the future instead of dreaming about



the past. "Purity is better than innocence; the blessedness which comes through suffering is richer than the gladsomeness of childhood; the peace of the heart is more than peace of circumstances." (Meyer)

d. **So the three broke through the camp of the Philistines:** In response to David's longing - which wasn't a command or even a request, just a vocalized longing - three of David's mighty men decided to give him what he was

**longing** for. They had to break through the **garrison of the Philistines** to do it, and to bring the water all the way back to Adullam Cave. It was a dangerous and difficult mission, but the courage and persistence of the mighty men made it happen.

e. **Nevertheless David would not drink it, but poured it out to the LORD:** David was so honored by the self-sacrifice of these three mighty men he felt that the water was too good for him - and worthy to be **poured** out in sacrifice to the LORD. He believed that the great sacrifice of these men could only be honored by giving the water to the LORD.

i. "The point of David's pouring Bethlehem's precious *water* on the ground is threefold. It highlights a great act of Israelite bravery, it exalts David's ability to inspire extraordinary loyalty, and it was recognized as an act of worship." (Selman)

4. (20-25) *Other accomplishments of David's mighty men.*

**Abishai the brother of Joab was chief of *another* three. He had lifted up his spear against three hundred *men*, killed *them*, and won a name among *these* three. Of the three he was more honored than the other two men. Therefore he became their captain. However he did not attain to the *first* three. Benaiah was the son of Jehoiada, the son of a valiant man from Kabzeel, who had done many deeds. He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day. And he killed an Egyptian, a man of *great* height, five cubits tall. In the Egyptian's hand *there was* a spear like a weaver's beam; and he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear. These *things* Benaiah the son of Jehoiada did, and won a name among three mighty men. Indeed he was more honored than the thirty, but he did not attain to the *first* three. And David appointed him over his guard.**

a. **Abishai the brother of Joab:** This leader among David's mighty men was famous for his battle against **three hundred men**. His leadership is also recorded in passages like 1Sa 26:6-9, 2Sa 3:30 and 2Sa 10:10-14.

b. **Benaiah the son of Jehoiada:** This leader among David's mighty men was famous for his battles against both men (**two lion-like heroes of Moab... an Egyptian, a spectacular man**) and beasts (**a lion in the midst of a pit on a snowy day**).

5. (26-47) *The honor roll of David's mighty men.*

**Also the mighty warriors were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,**

**Shammoth the Harorite, Helez the Pelonite, Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite, Sibbechai the Hushathite, Ilai the Ahohite, Maharai the Netophathite, Heled the son of Baanah the Netophathite, Ithai the son of Ribai of Gibeah, of the sons of Benjamin, Benaiah the Pirathonite, Hurai of the brooks of Gaash, Abiel the Arbathite, Azmaveth the Baharumite, Eliahba the Shaalbonite, the sons of Hashem the Gizonite, Jonathan the son of Shageh the Hararite, Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, Hephher the Mecherathite, Ahijah the Pelonite, Hezro the Carmelite, Naarai the son of Ezbai, Joel the brother of Nathan, Mibhar the son of Hagri, Zelek the Ammonite, Naharai the Berothite (the armorbearer of Joab the son of Zeruiah), Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite, Zabad the son of Ahlai, Adina the son of Shiza the Reubenite (a chief of the Reubenites) and thirty with him, Hanan the son of Maachah, Joshaphat the Mithnite, Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, Jediahel the son of Shimri, and Joha his brother, the Tizite, Eliel the Mahavite, Jeribai and Joshaviah the sons of Elnaam, Ithmah the Moabite, Eliel, Obed, and Jaasiel the Mezobaite.**

a. **Also the mighty warriors were:** These remarkable men were the foundation of the greatness of David's reign. They did not come to David as great men but God used his leadership to transform them from men who were *in distress, in debt and discontented*, who met David back at Adullam Cave (1Sa 22:1-2).

i. "More than all his victories against outside foes, the influence of his life and character on the men nearest to him testify to his essential greatness." (Morgan)

b. **Asahel the brother of Joab:** As recorded in 2Sa 2:18-23, Asahel was tragically killed in battle by Abner, who was the commander of Ishbosheth's armies (this was the son of Saul who tried to follow him on the throne of Israel).

c. **Uriah the Hittite:** He is notable among the mighty men because he was the husband of Bathsheba. When David heard of Bathsheba's relation to **Uriah** and **Eliam** and **Ahithophel** (2Sa 3:11) he should have put away every idea of adultery.

i. The list of David's mighty men recorded in 2 Samuel 23 ends with the mention of **Uriah the Hittite**. This list adds a few more names. "But here some others are added to the number, because though they were not of the thirty, yet they were men of great valour and renown amongst David's commanders." (Poole)

## **The Mighty Men Join David**

**1Ch 12:1** David was living in Ziklag, where he had gone to escape from King Saul. There he was joined by many experienced, reliable soldiers,

1Ch 12:2 members of the tribe of Benjamin, to which Saul belonged. They could shoot arrows and sling stones either right-handed or left-handed.

1Ch 12:3 (3-7) They were under the command of Ahiezer and Joash, sons of Shemaah, from Gibeah. These were the soldiers: Jeziel and Pelet, sons of Azmaveth Beracah and Jehu from Anathoth Ishmaiah from Gibeon, a famous soldier and one of the leaders of "The Thirty" Jeremiah, Jahaziel, Johannan, and Jozabad, from Gederah Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah, from Hariph Elkanah, Isshiah, Azarel, Joezer, and Jashobeam, of the clan of Korah Joelah and Zebadiah, sons of Jeroham, from Gedor

1Ch 12:8 These are the names of the famous, experienced soldiers from the tribe of Gad who joined David's troops

when he was at the desert fort. They were experts with shields and spears, as fierce looking as lions and as quick as mountain deer.

1Ch 12:9 (9-13) They were ranked in the following order: Ezer, Obadiah, Eliab, Mishmannah, Jeremiah, Attai, Eliel, Johanan, Elzabad, Jeremiah, and Machbannai.

1Ch 12:14 Some of these men from the tribe of Gad were senior officers in command of a thousand men, and others were junior officers in command of a hundred.

1Ch 12:15 In the first month of one year, the time when the Jordan River overflowed its banks, they crossed the river, scattering the people who lived in the valleys both east and west of the river.

1Ch 12:16 Once a group of men from the tribes of Benjamin and Judah went out to the fort where David was.

1Ch 12:17 David went to meet them and said, "If you are coming as friends to help me, you are welcome here. Join us! But if you intend to betray me to my enemies, even though I have not tried to hurt you, the God of our ancestors will know it and punish you."

1Ch 12:18 God's spirit took control of one of them, Amasai, who later became the commander of "The Thirty," and he called out, "David son of Jesse, we are yours! Success to you and those who help you! God is on your side." David welcomed them and made them officers in his army.

1Ch 12:19 Some soldiers from the tribe of Manasseh went over to David's side when he was marching out with the Philistines to fight King Saul. Actually he did not help the Philistines, for their kings were afraid that he would betray them to his former master Saul, so they sent him back to Ziklag.

1Ch 12:20 These are the soldiers from Manasseh who went over to David's side when he was returning: Adnah, Jozabad, Jediahel, Michael, Jozabad, Elihu, and Zillethai. In

Manasseh they had all commanded units of a thousand men.

1Ch 12:21 They served David as officers over his troops, because they were all outstanding soldiers. Later they were officers in the Israelite army.

1Ch 12:22 Almost every day new men joined David's forces, so that his army was soon enormous.

1Ch 12:23 (23-37) When David was at Hebron, many trained soldiers joined his army to help make him king in place of Saul, as the LORD had promised. Their numbers were as follows: Judah: 6,800 well-equipped men, armed with shields and spears; Simeon: 7,100 well-trained men; Levi: 4,600 men; Followers of Jehoiada, descendant of Aaron: 3,700 men; Relatives of Zadok, an able young fighter: 22 leading men; Benjamin (Saul's own tribe): 3,000 men (most of the people of Benjamin had remained loyal to Saul); Ephraim: 20,800 men famous in their own clans; West Manasseh: 18,000 men chosen to go and make David king; Issachar: 200 leaders, together with the men under their command (these leaders knew what Israel should do and the best time to do it); Zebulun: 50,000 loyal and reliable men ready to fight, trained to use all kinds of weapons; Naphtali: 1,000 leaders, together with 37,000 men armed with shields and spears; Dan: 28,600 trained men; Asher: 40,000 men ready for battle; Tribes east of the Jordan—Reuben, Gad, and East Manasseh: 120,000 men trained to use all kinds of weapons.

1Ch 12:38 All these soldiers, ready for battle, went to Hebron, determined to make David king over all Israel. All the rest of the people of Israel were united in the same purpose.

1Ch 12:39 They spent three days there with David, feasting on the food and drink which their relatives had prepared for them.

1Ch 12:40 From as far away as the northern tribes of Issachar, Zebulun, and Naphtali, people came bringing donkeys, camels, mules, and oxen loaded with food—flour, figs, raisins, wine, and olive oil. They also brought cattle and sheep to kill and eat. All this was an expression of the joy that was felt throughout the whole country.

## 1 Chronicles 12:1-40

### 1 Chronicles 12 - David's Army

*"Every word of this chapter carries the mind on to great David's greater Son, and the men He gathers about Him."*  
(G. Campbell Morgan)

#### A. The devotion of David's army.

1. (1-2) *Even the Benjaminites, the tribal relatives of Saul, come to David.*

**Now these were the men who came to David at Ziklag while he was still a fugitive from Saul the son of Kish; and they were among the mighty men, helpers in the war, armed with bows, using both the right hand and the left in *hurling* stones and *shooting* arrows with the bow. They were of Benjamin, Saul's brethren.**

a. **Now these were the men who came to David at Ziklag:** David's time in Ziklag is described in 1 Samuel 27, 30. This was a time when David lived in the territory of the Philistines to escape the murderous pursuit of King Saul.

b. **They were among the mighty men, helpers in the war, armed with bows, using both the right hand and the left:** During David's time in Ziklag, certain mighty warriors came and expressed their allegiance to David and his cause. This was especially remarkable because they **were of Benjamin, Saul's brethren** and therefore had much to gain from Saul's continued reign.

They chose David over Saul because they knew that God was with David.

- i. Jdg 3:15; Jdg 20:16 make special notice of *left handed* warriors; how much more if the soldiers can use **both the right hand and the left!**

## 2. (3-15) David's diverse army.

**The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; Jeziel and Pelet the sons of Azmaveth; Berachah, and Jehu the Anathothite; Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; Jeremiah, Jahaziel, Johanan, and Jozabad the Gederathite; Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite; Elkanah, Jisshiah, Azarel, Joezer, and Jashobeam, the Korahites; and Joelah and Zebadiah the sons of Jeroham of Gedor. *Some* Gadites joined David at the stronghold in the wilderness, mighty men of valor, men trained for battle, who could handle shield and spear, whose faces *were like* the faces of lions, and *were* as swift as gazelles on the mountains: Ezer the first, Obadiah the second, Eliab the third, Mishmannah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, and Machbanai the eleventh. These *were* from the sons of Gad, captains of the army; the least was over a hundred, and the greatest was over a thousand. These *are* the ones who crossed the Jordan in the first month, when it had overflowed all its banks; and they put to flight all *those* in the valleys, to the east and to the west.**

- a. **A mighty man among the thirty, and over the thirty:** As mentioned in the previous chapter, David's army seemed to be organized in groups of **thirty** or the



leaders of **thirty**. In the same way, a Roman centurion was supposedly a leader of one hundred soldiers.

i. "Certainly 'Thirty' is not to be understood in precise numerical terms, as the lists demonstrate, and either is a rather elastic number, or refers to a special kind of military leader. The word 'Thirty' may in fact mean an officer of some kind, either an 'officer of the third rank' or a member of a special three-man squad directly answerable to the king." (Selman)

b. **Mighty men of valor, men trained for battle, who could handle shield and spear, whose faces were like the faces of lions, and were as swift as gazelles on the mountains:** These Gadites were impressive soldiers.

- **Mighty men of valor:** They were men of courage and of a warrior spirit.

- **Men trained for battle:** They were men who patiently received the training they needed to be mighty warriors.

- **Who could handle shield and spear:** They were men who were skilled in the use of their essential weapons (both defensive and offensive), with skill gained from their training.

- **Whose faces were like the faces of lions:** They had the calm demeanor of men who were confident in God; they had the countenance of fierce and calm warriors. "Undaunted, fierce, and terrible to their enemies. They durst look death itself in the face upon great adventures in the field." (Trapp)

- **And were as swift as gazelles on the mountains:** They were mobile, active men, ready to fight wherever they were needed.

i. "The grace God can make us like them. The grace of God can make us brave as lions, so that, wherever

we are, we can hold our own, or rather can hold our Lord's truth, and never blush nor be ashamed to speak a good word for him at all times. He can make us quick and active too, so that we shall be like the roes upon the mountains." (Spurgeon)

**c. These are the ones who crossed the Jordan in the first month, when it had overflowed all its banks:** As an example of the might of these men, the Chronicler records an instance when these brave warriors crossed the Jordan at a dangerous time (Jos 3:15; Jos 4:18).

i. Adam Clarke on **the first month**: "Perhaps this was the month Nisan, which answers to a part of our *March* and *April*. This was probably before the snows on the mountains were melted, just as Jordan began to overflow its banks, it made their attempt more hazardous, and afforded additional proof of their heroism."

ii. "These Gadites likewise furnish us with a noble example of strong devotion. When the eleven men determined to join David, they were living the other side of a deep river, which at that season of the year had overflowed its banks, so that it was extremely deep and broad. But they were not to be kept from joining David, when he wanted them, by the river. They swam through the river that they might come to David." (Spurgeon)

*3. (16-22) David receives loyal soldiers at the stronghold.*

**Then some of the sons of Benjamin and Judah came to David at the stronghold. And David went out to meet them, and answered and said to them, "If you have come peaceably to me to help me, my heart will be united with you; but if to betray me to my enemies, since *there is* no wrong in my hands, may**

the God of our fathers look and bring judgment." Then the Spirit came upon Amasai, chief of the captains, *and he said:*

**"We are yours, O David;  
We are on your side, O son of Jesse!  
Peace, peace to you,  
And peace to your helpers!  
For your God helps you."**

So David received them, and made them captains of the troop. And *some* from Manasseh defected to David when he was going with the Philistines to battle against Saul; but they did not help them, for the lords of the Philistines sent him away by agreement, saying, "He may defect to his master Saul *and endanger* our heads." When he went to Ziklag, those of Manasseh who defected to him were Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai, captains of the thousands who *were* from Manasseh. And they helped David against the bands *of raiders*, for they *were* all mighty men of valor, and they were captains in the army. For at *that* time they came to David day by day to help him, until *it was* a great army, like the army of God.

a. **And David went out to meet them:** This shows both David's large heart and his trust in God. He received these soldiers whom he had some reason to suspect. In his words to the **sons of Benjamin**, he appealed to God for wisdom and righteousness.

b. **Then the Spirit came upon Amasai:** Literally, this "The Spirit clothed Amasai." This Old Testament phrase is only used Jdg 6:34 and 2Ch 34:20, but it may have been in the mind of Jesus when He promised that His followers would be *clothed with power from on high* (Luk 24:49).

i. “*Amasai* might be identified with Amasa, Absalom’s army commander who was later reinstated by David (2Sa 19:13).” (Selman)

c. **For your God helps you:** Whatever the **sons of Benjamin** knew about David, they knew that God helped David. This made them want to follow him.

i. “We have observed God’s singular and gracious care of thee, and kindness to thee, and if we should oppose thee, we should be fighters against God and his word and providence.” (Poole)

d. **The lords of the Philistines sent him away by agreement:** During his time in Ziklag, David attempted to fight with the Philistines against Saul and the army of Israel. The Philistine lords, fearing that David planned to **defect to his master Saul**, refused to allow David and his mighty men to fight in the battle (1 Samuel 27).

e. **Until it was a great army, like the army of God:** Under the hand of God and His servant David, these mighty men – who began as disaffected people with no where else to go (1Sa 22:1-2) – developed into an amazing force. David and his mighty men needed each other and were each nothing without the other.

## **B. The royal army at Hebron.**

1. (23-37) *The army of the tribes of Israel.*

**Now these were the numbers of the divisions *that were* equipped for war, *and* came to David at Hebron to turn over the kingdom of Saul to him, according to the word of the LORD: of the sons of Judah bearing shield and spear, six thousand eight hundred armed for war; of the sons of Simeon, mighty men of valor fit for war, seven thousand one hundred; of the sons of Levi four thousand six hundred; Jehoiada, the leader of the Aaronites, and with him three thousand**

seven hundred; Zadok, a young man, a valiant warrior, and from his father's house twenty-two captains; of the sons of Benjamin, relatives of Saul, three thousand (until then the greatest part of them had remained loyal to the house of Saul); of the sons of Ephraim twenty thousand eight hundred, mighty men of valor, famous men throughout their father's house; of the half-tribe of Manasseh eighteen thousand, who were designated by name to come and make David king; of the sons of Issachar who had understanding of the times, to know what Israel ought to do, their chiefs were two hundred; and all their brethren were at their command; of Zebulun there were fifty thousand who went out to battle, expert in war with all weapons of war, stouthearted men who could keep ranks; of Naphtali one thousand captains, and with them thirty-seven thousand with shield and spear; of the Danites who could keep battle formation, twenty-eight thousand six hundred; of Asher, those who could go out to war, able to keep battle formation, forty thousand; of the Reubenites and the Gadites and the half-tribe of Manasseh, from the other side of the Jordan, one hundred and twenty thousand armed for battle with every *kind* of weapon of war.

a. **Of the sons of Levi four thousand six hundred:**

Some think that the Levites were prohibited from going to war, but this is not specifically stated. Num 1:47-53 says that in that census they were not to be *counted* among the other tribes when the men ready for war were numbered, but it does not say that they could never fight for Israel.

- i. "The Levites were never prohibited from engaging in the military activity, despite their religious duties."  
(Selman)

b. **The sons of Issachar who had understanding of the times, to know what Israel ought to do:** Some ancient traditions attribute this **understanding of the times** to skill in astrology, yet there is no foundation for this speculation. Instead, we should simply see that these **sons of Issachar** were men who supported King Saul *up until the right time*, and *at the right time* gave their support to David.

i. "And particularly they showed this point of their wisdom at this time; for as they had adhered to Saul whilst he lived, as knowing the time was not yet come for David to take possession of the kingdom." (Poole)

ii. "Such as well knew what was to be done, and when to do it, by a singular sagacity, gotten by long experience, rather than by skill astrology." (Trapp)

c. **Stouthearted men who could keep ranks:** The idea behind the word **stouthearted** is that these were men of a single or whole heart in their devotion to King David. This is reflected in several other translations:

- *They were not of double heart* (KJV).
- *To help David with undivided loyalty* (NIV).
- *Helped David with an undivided heart* (NASB).
- *Completely loyal to David* (NLT).

i. "We read in verse 33 of Zebulun, whose warriors were not of a double heart; the margin says that they were 'without a heart and a heart.' The double-minded man is unstable in all his ways; he is not to be relied upon in his loyalty or service to his king." (Meyer)

ii. Because they were completely committed to their king, they could also **keep ranks** – that is, they stayed tight in their formations even under the heat

of battle. Their single devotion to their king made them able to stay together as a single unit.

iii. "Too many like to break the ranks, and do God's work independently. Fifty men who act together will do greater execution than five hundred acting apart... Unity is strength; and in their efforts to overthrow the kingdom of Satan it is most essential that the soldiers of Christ move in rank and keep step." (Meyer)

## *2. (38-40) Their great support of Israel's great king*

**All these men of war, who could keep ranks, came to Hebron with a loyal heart, to make David king over all Israel; and all the rest of Israel were of one mind to make David king. And they were there with David three days, eating and drinking, for their brethren had prepared for them. Moreover those who were near to them, from as far away as Issachar and Zebulun and Naphtali, were bringing food on donkeys and camels, on mules and oxen; provisions of flour and cakes of figs and cakes of raisins, wine and oil and oxen and sheep abundantly, for *there was joy in Israel.***

a. **To make David king over Israel:** This celebration came late (some seven years after the death of Saul), but it did come. The people of God together recognized David as their king. Significantly, David would not force his reign upon the people; he waited until they were willing **to make David king over Israel.**

i. "From the whole it appears most evident that the great majority of the tribes of Israel wished to see the kingdom confirmed in the hands of David; nor was there ever in any country a man more worthy of the public choice." (Clarke)

**b. For there was joy in Israel:** Receiving their rightful and anointed king brought joy to Israel.

i. "The paragraph as a whole, however, shows that the people of God are the real heroes of the chapter. Those Israelites exemplify the principle that when God's people become committed to one another in obedience service to God's chosen king, they find both unity and joy." (Selman)

ii. "The enthroning of David was the uniting of the kingdom. Herein is the secret of the unity of the Church. We shall never secure it by endeavouring to bring about an unity in thought, or act, or organization. It is as each individual heart enthrones the Saviour that each will become one with all kindred souls in the everlasting kingdom." (Meyer)

### **The Ark Brought from Kiriath-Jearim**

**1Ch 13:1** King David consulted with all the officers in command of units of a thousand men and units of a hundred men.

1Ch 13:2 Then he announced to all the people of Israel, "If you give your approval and if it is the will of the LORD our God, let us send messengers to the rest of our people and to the priests and Levites in their towns, and tell them to assemble here with us.

1Ch 13:3 Then we will go and get God's Covenant Box, which was ignored while Saul was king."

1Ch 13:4 The people were pleased with the suggestion and agreed to it.

### **Uzzah and the Ark**

1Ch 13:5 So David assembled the people of Israel from all over the country, from the Egyptian border in the south to Hamath Pass in the north, in order to bring the Covenant Box from Kiriath Jearim to Jerusalem.



1Ch 13:6 David and the people went to the city of Baalah, that is, to Kiriath Jearim, in the territory of Judah, to get the Covenant Box of God, which bears the name of the LORD enthroned above the winged creatures.

1Ch 13:7 At Abinadab's house they brought out the Covenant Box and put it on a new cart. Uzzah and Ahio guided the cart,

1Ch 13:8 while David and all the people danced with all their might to honor God. They sang and played musical instruments—harps, drums, cymbals, and trumpets.

1Ch 13:9 As they came to the threshing place of Chidon, the oxen stumbled, and Uzzah reached out and took hold of the Covenant Box.

1Ch 13:10 At once the LORD became angry with Uzzah and killed him for touching the Box. He died there in God's presence,

1Ch 13:11 and so that place has been called Perez Uzzah ever since. David was furious because the LORD had punished Uzzah in anger.

1Ch 13:12 Then David was afraid of God and said, "How can I take the Covenant Box with me now?"

1Ch 13:13 So David did not take it with him to Jerusalem. Instead, he left it at the house of a man named Obed Edom, a native of the city of Gath.

1Ch 13:14 It stayed there three months, and the LORD blessed Obed Edom's family and everything that belonged to him.

## **1 Chronicles 13:1-14**

### **1 Chronicles 13 – King David Brings the Ark of the Covenant to Jerusalem**

#### **A. The attempt to bring the ark of the covenant to Jerusalem.**

1. (1-4) *The plan to bring the ark of the covenant to Jerusalem.*

**Then David consulted with the captains of thousands and hundreds, and with every leader. And David said to all the assembly of Israel, “If *it seems* good to you, and if it is of the LORD our God, let us send out to our brethren everywhere *who are* left in all the land of Israel, and with them to the priests and Levites *who are* in their cities *and* their common-lands, that they may gather together to us; and let us bring the ark of our God back to us, for we have not inquired at it since the days of Saul.” Then all the assembly said that they would do so, for the thing was right in the eyes of all the people.**

a. **David consulted with the captains of thousands and hundreds, and with every leader:** Notably, the text does not say that David consulted with the LORD. A group of godly men with good intention would soon make a significant mistake because they took counsel with each other, but not with the LORD.

i. Payne on **to our brethren everywhere who are left**: “Literally ‘our brothers that are left.’ This may reflect something of the seriousness of the third major Philistine oppression against Israel, 1010-1003 b.c., which David had just broken (2Sa 5:20; 2Sa 5:25).”

b. **Let us bring the ark of our God back to us:** This was the *ark of the covenant*, which God commanded Moses to make more than 400 years before David’s time. It was a wood box (the word **ark** means “box” or “chest”) completely covered with gold and with an ornate gold lid or top known as the *mercy seat*.

i. The **ark of our God** was 3 feet 9 inches long, 2 feet 3 inches wide and 2 feet 3 inches high. In it were

the tablets of the law that Moses brought down from Mount Sinai, a jar of manna, and the Aaron's rod that miraculously budded as a confirmation of his leadership.

ii. The **ark of our God** had come back from the land of the Philistines some 70 years before this (1Sa 7:1). In those years it sat at the house of Abinadab, but now David and the people wanted to bring it back to the center of the national consciousness.

c. **For the thing was right in the eyes of all the people:** The idea of bringing the ark of the covenant back to the center of Israel's consciousness was good; their method of bringing it would soon be exposed as faulty.

i. It was good for both David and for the Israelites to have the ark in Jerusalem. "He knew that not he, but Jehovah, was their true King. His own rule must depend upon the will and counsel of God. This it was not only necessary for him to know, the fact must be recognized by the people." (Morgan)

2. (5-8) *The procession of the ark from Kirjath Jearim.*

**So David gathered all Israel together, from Shihor in Egypt to as far as the entrance of Hamath, to bring the ark of God from Kirjath Jearim. And David and all Israel went up to Baalah, to Kirjath Jearim, which belonged to Judah, to bring up from there the ark of God the LORD, who dwells *between* the cherubim, where *His* name is proclaimed. So they carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart. Then David and all Israel played *music* before God with all *their* might, with singing, on harps, on stringed instruments, on tambourines, on cymbals, and with trumpets.**

a. **To bring up from there the ark of God the LORD, who dwells between the cherubim, where His name is proclaimed:** The **ark of God** represented the immediate presence and glory of God in Israel. David considered it a high priority to bring the ark out of obscurity and back into prominence. David wanted Israel to be alive with a sense of the near presence and glory of God.

b. **So they carried the ark of God on a new cart:** Transporting the ark on a cart was against God's specific command. The ark was designed to be carried (Exo 25:12-15) and was only to be carried by Levites of the family of Kohath (Num 4:15).

i. "There it was expressly ordained that the Ark should be carried on the shoulders of the priests, because the cause of God must proceed through the world by the means of consecrated men, rather than by mechanical instrumentality." (Meyer)

ii. We can imagine what these men thought. "Look - we have a **new cart** for the ark of God. God will be very pleased at our fancy **new cart**." They thought that a new technology or luxury could cover over their ignorant disobedience.

iii. "The long neglect of the Ark may have rendered these men unfamiliar with the very explicit commands concerning the method of its removal. Or they may have grown careless as to the importance of attending to such details." (Morgan)

iv. The Philistines transported the ark on a cart in 1Sa 6:10-11. They got away with it because they were Philistines, but God expected more from His people. Israel was to take their example from God's Word, not from the innovations of the Philistines. "Israel got into difficulties because they failed to

recognize that worship of the true God meant they could no longer simply follow contemporary pagan practices.” (Selman)

c. **Uzza and Ahio drove the new cart:** The meaning of the names of these sons of Abinadab paint a meaningful picture. **Uzza** means “strength” and **Ahio** means “friendly.”

i. Much service for the LORD is like this - a new cart, a big production, with *strength* leading and *friendly* out front - yet all done without inquiring of God or looking to His will. Surely David prayed for God’s blessing on this big production, but he didn’t inquire of God regarding the production itself. This was a good thing done the wrong way.

d. **Then David and all Israel played music before God:** Judging from the importance of the occasion and all the instruments mentioned, this was quite a production. The atmosphere was joyful, exciting, and engaging. The problem was that none of it pleased God because it was all in disobedience to His word.

i. We are often tempted to judge a worship experience by how it makes *us* feel. But when we realize that worship is about *pleasing God*, we are driven to His word so we can know how He wants to be worshipped.

ii. “If you read the story through, you will see that it appears to be an affair of singing, and harps, and psalteries, and timbrels, and cymbals, and trumpets, and of a new cart and cattle; that is about all there is in it. There is not even a mention of humiliation of heart, or of solemn awe in the presence of that God of whom the ark was but the outward symbol. I am afraid that this first attempt was too much after the

will of the Flesh, and the energy of nature.”  
(Spurgeon)

## **B. The death of Uzza and its aftermath.**

1. (9-11) *Uzza touches the ark and is killed in judgment.*

**And when they came to Chidon’s threshing floor, Uzza put out his hand to hold the ark, for the oxen stumbled. Then the anger of the LORD was aroused against Uzza, and He struck him because he put his hand to the ark; and he died there before God. And David became angry because of the Lord’s outbreak against Uzza; therefore that place is called Perez Uzza to this day.**

a. **When they came to Chidon’s threshing floor:** At a **threshing floor** the whole stalks of wheat are gathered and the *chaff* is separated from the *wheat*. There was a lot of *chaff* in this production, and God would blow away the chaff at **Chidon’s threshing floor**.

b. **Uzza put out his hand to hold the ark:** This was strictly forbidden. Regarding the transporting of the ark Num 4:15 says, *they shall not touch any holy thing lest they die*. He did it because **the oxen stumbled** (perhaps seeing the grain on the threshing floor) and he feared that perhaps the ark might fall off the new cart and crash to the ground. He believed that his hand on the ark was better than the ark on the ground.

i. Uzza made a decision in a moment to disregard God’s command and do what seemed right to him. This shows us that even our decisions made in a moment matter before God.

c. **He struck him because he put his hand to the ark:** God fulfilled the ominous promise of Num 4:15 and **struck** Uzza. David wanted Israel to know the presence

of the LORD and God showed up at **Chidon's threshing floor** - but not in the way anyone wanted.

i. The sin of Uzza was more than just a reflex action or instinct. God **struck** Uzza because his action was based upon critical errors in his thinking.

- Uzza erred in thinking it didn't matter who transported the ark.

- Uzza erred in thinking it didn't matter how the ark was transported.

- Uzza erred in thinking he knew all about the ark because it was in his father's house for so long (2Sa 6:3)

- Uzza erred in thinking that God couldn't take care of the ark of Himself.

- Uzza erred in thinking that the ground of Chidon's threshing floor was less holy than his own hand.

ii. "He saw no difference between the ark and any other valuable article. His intention to help was right enough; but there was a profound insensibility to the awful sacredness of the ark, on which even its Levitical bearers were forbidden to lay hands." (Maclaren)

d. **David became angry because of the Lord's outbreak:** David's anger was based in confusion. He couldn't understand why his good intentions weren't enough. God is concerned with both our intentions and our actions.

*3. (12-14) David's fear and God's blessing on Obed-Edom's house.*

**David was afraid of God that day, saying, "How can I bring the ark of God to me?" So David would not move the ark with him into the City of David, but took**

**it aside into the house of Obed-Edom the Gittite. The ark of God remained with the family of Obed-Edom in his house three months. And the LORD blessed the house of Obed-Edom and all that he had.**

a. **David was afraid of God that day:** He did not need to be afraid of God, but afraid of his own sin. There was no problem with God or with the ark itself (as the blessing on the house of **Obed-Edom** demonstrated). The problem was with the lack of knowledge and obedience on the part of David and those who helped him plan the entrance of the ark into Jerusalem.

i. "If Chronicles' readers wanted Israel's former glories restored, they too must reckon with a God whose dynamic holiness could not be contained within human limitations." (Selman)

b. **How can I bring the ark of God to me?** David knew it was important to bring the **ark of God** into the center of Israel's life. He wanted all Israel to be excited about the presence and glory of God. Because of what happened to Uzza, David felt he couldn't do what God wanted him to do.

i. David's response in the following chapter shows that he found the answer to his question. He answered the question with the thought later expressed in Isa 8:20 : *To the law and to the testimony!* David found the answer in God's word.

ii. The whole account reinforces the principle that God is interested in the *process* as well as in the *outcome*. It would never do for David or Israel to have the attitude, "As long as we get the ark to Jerusalem, it doesn't matter how we do it." *How* they did it really did matter, and how we do things today (especially in serving God) also matters.



c. **Took it aside into the house of Obed-Edom:** David did this in fulfillment of God's word. **Obed-Edom** was a Levite of the family of Kohath (1Ch 26:4). This was the family within the tribe of Levi that God commanded to transport and take care of the ark (Num 4:15).

d. **And the LORD blessed the house of Obed-Edom and all that he had:** When God's Word was obeyed and His holiness was respected blessing followed. God wanted the ark to be a blessing for Israel, not a curse. We might say that the curse didn't come from God's heart but from man's disobedience.

i. Selman believes that the name **Obed-Edom the Gittite** means that he was from Gath, and the blessing on his house is therefore an example of the undeserved blessing of God, with the Lord displaying His grace to both Obed-Edom and to David. However, it seems better to take the observation of Adam Clarke: "That this man was only a sojourner at Gath, whence he was termed a Gittite, and that he was originally a *Levite*, is evident from 1Ch 15:17-18."

## **David's Wives and Children**

**1Ch 14:1** King Hiram of Tyre sent a trade mission to David; he provided him with cedar logs and with stonemasons and carpenters to build a palace.

1Ch 14:2 And so David realized that the LORD had established him as king of Israel and was making his kingdom prosperous for the sake of his people.

1Ch 14:3 There in Jerusalem, David married more wives and had more sons and daughters.

1Ch 14:4 The following children were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,

1Ch 14:5 Ibhar, Elishua, Elpelet,

1Ch 14:6 Nogah, Nepheg, Japhia,

1Ch 14:7 Elishama, Beeliada, and Eliphelet.

### **Philistines Defeated**

1Ch 14:8 When the Philistines heard that David had now been made king over the whole country of Israel, their army went out to capture him. So David marched out to meet them.

1Ch 14:9 The Philistines arrived at Rephaim Valley and began plundering.

1Ch 14:10 David asked God, "Shall I attack the Philistines? Will you give me the victory?" The LORD answered, "Yes, attack! I will give you the victory!"

1Ch 14:11 So David attacked them at Baal Perazim and defeated them. He said, "God has used me to break through the enemy army like a flood." So that place is called Baal Perazim.

1Ch 14:12 When the Philistines fled, they left their idols behind, and David gave orders for them to be burned.

1Ch 14:13 Soon the Philistines returned to the valley and started plundering it again.

1Ch 14:14 Once more David consulted God, who answered, "Don't attack them from here, but go around and get ready to attack them from the other side, near the balsam trees.

1Ch 14:15 When you hear the sound of marching in the treetops, then attack, because I will be marching ahead of you to defeat the Philistine army."

1Ch 14:16 David did what God had commanded, and so he drove the Philistines back from Gibeon all the way to Gezer.

1Ch 14:17 David's fame spread everywhere, and the LORD made every nation afraid of him.

## **1 Chronicles 14:1-17**

**1 Chronicles 14 - David's Throne Is Secured At Jerusalem**

## **A. David's home in Jerusalem.**

### *1. (1-2) The royal palace of David.*

**Now Hiram king of Tyre sent messengers to David, and cedar trees, with masons and carpenters, to build him a house. So David knew that the LORD had established him as king over Israel, for his kingdom was highly exalted for the sake of His people Israel.**

a. **To build him a house:** This shows David's influence and importance. Neighboring kings honor him with the finest craftsmen and wood to build him a palace. This relationship with **Hiram king of Tyre** also shows that David was more than a man of war. He knew how to build important political alliances.

b. **So David knew:** David knew two things that made his reign great. Every godly leader should know these two things well.

- **David knew that the LORD had established him as king over Israel:** David knew that God called him and established him over Israel.

- **His kingdom was highly exalted for the sake of His people Israel:** David knew God wanted to use him as a channel to bless His people. It was not for David's sake that he was lifted up, but for the **sake of His people Israel.**

### *2. (3-7) The sons born to David in Jerusalem.*

**Then David took more wives in Jerusalem, and David begot more sons and daughters. And these are the names of his children whom he had in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada, and Eliphelet.**

a. **David took more wives:** This was in direct disobedience to Deu 17:17 : *Neither shall he multiply wives for himself, lest his heart turn away.* 2Sa 5:13 tells us that David also took more *concubines* when he lived in Jerusalem.

i. Chronicles makes no mention of David's sin with Bathsheba, but after the murder of her husband she was one of the **more wives** that David added to his household in Jerusalem.

ii. "That David took 'more wives' was a historical fact but a moral failure, directly contrary to the law... This sin led to a whole series of disasters later on."  
(Payne)

b. **David begot more sons and daughters:** Certainly David (and everyone else) saw these many children as God's sign of blessing upon David and his many wives. Yet most of the trouble to come in David's life comes from his relationship with women and from his children.

i. It is often true that the seeds to our future trouble are sown in times of great success and prosperity. In some ways, David handled trials better than success.

## **B. Victory over the Philistines.**

*1. (8-10) David seeks God in battle against the Philistines at the Valley of Rephaim.*

**Now when the Philistines heard that David had been anointed king over all Israel, all the Philistines went up to search for David. And David heard *of it* and went out against them. Then the Philistines went and made a raid on the Valley of Rephaim. And David inquired of God, saying, "Shall I go up against the Philistines? Will You deliver them into my hand?" And the LORD said to him, "Go up, for I will deliver them into your hand."**

a. **All the Philistines went up to search for David:** David's success brought new challenges from the *outside*. As God worked mightily in David's life, the devil also got to work and brought opposition against David.

i. "The Valley of Rephaim lay southwest of Jerusalem and formed part of the boundary between Judah and Benjamin (Jos 15:8). It may correspond to the 'Valley of Baca' (Psa 84:6), due to the balsam trees that were there (1Ch 14:14-15). These are named, literally, 'weepers' because of their drops of milky sap." (Payne)

b. **David inquired of God:** As David sought God and looked to Him for guidance he was blessed. God honored David's dependence on Him and gave him the promise of victory.

2. (11-12) *David defeats the Philistines at Baal Perazim.*

**So they went up to Baal Perazim, and David defeated them there. Then David said, "God has broken through my enemies by my hand like a breakthrough of water." Therefore they called the name of that place Baal Perazim. And when they left their gods there, David gave a commandment, and they were burned with fire.**

a. **God has broken through my enemies:** At the battle of **Baal Perazim** David defeated the Philistines with an overwhelming force, **like a breakthrough of water**.

i. "God's 'breakout' in judgment (1Ch 13:9-12) now becomes a 'breakout' in blessing for Israel as well as for Obed-Edom's household." (Selman)

b. **They left their gods there:** The Philistines brought their idols to the battle, thinking they would help defeat

the Israelites. Because David inquired of God and obeyed God, they burned the Philistine idols.

*3. (13-17) David defeats the Philistines again.*

**Then the Philistines once again made a raid on the valley. Therefore David inquired again of God, and God said to him, "You shall not go up after them; circle around them, and come upon them in front of the mulberry trees. And it shall be, when you hear a sound of marching in the tops of the mulberry trees, then you shall go out to battle, for God has gone out before you to strike the camp of the Philistines." So David did as God commanded him, and they drove back the army of the Philistines from Gibeon as far as Gezer. Then the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.**

a. **David inquired again of God:** After the first victory over the Philistines, David was wise enough to wait on the LORD before the second battle. It is easy for many in the same situation to say, "I've fought this battle before. I know how to win. This will be easy." *David always triumphed when he sought and obeyed God.*

b. **You shall not go up after them; circle around them:** God directed David differently in this battle. Even against the same enemy, not every battle is the same.

i. In his commentary on this account in 2 Samuel 5, Adam Clarke noted the remarkable guidance of God in David's life and asked a good question. "How is it that such supernatural directions and assistances are not communicated now? Because they are not asked for; and they are not asked for because they are not expected; and they are not expected because men have not faith; and they have not faith because they

are under a refined spirit of atheism, and have no spiritual intercourse with their Maker.” (Clarke)

c. **God has gone out before you to strike the camp of the Philistines:** At this battle David waited for the LORD to **strike the camp** of the enemy first. The sign of God’s work was **a sound of marching in the tops of the mulberry trees**.

i. “It was not merely a fitful breeze stealing through the leaves; it was not the going of the wind; but of angel squadrons who were proceeding against the enemies of Israel.” (Meyer)

ii. At the signal that the LORD was at work, David and his troops rushed forward to victory. This principle is true in our every-day walk with God. When we sense that the LORD is at work, we must **go out to battle** (*advance quickly, 2Sa 5:24*) and we will see a great victory won. “We must also, in the spiritual warfare, observe and obey the motions of the Spirit, when he setteth up his standard; for those are the sounds of God’s goings, the footsteps of his anointed.” (Trapp)

iii. There is something wonderful about the King James Version translation of this account in 2Sa 5:24 : *when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself*. When you hear the work of God happening, *bestir thyself* – **go out to battle**. Spurgeon liked to point out that it said *bestir thyself* - often we think we must stir others up. That often just becomes hype and emotionalism. Instead, stir yourself.

iv. When we see the work of God happening around us, it is like the sound in the mulberry trees - the rustling sound should awaken us to prayer and devotion. A time of crisis or tragedy is also like the sound in the mulberry trees - the rustling sound

should awaken us to confession and repentance. "Now, what should I do? The first thing I will do is, I will bestir myself. But how shall I do it? Why, I will go home this day, and I will wrestle in prayer more earnestly than I have been wont to do that God will bless the minister, and multiply the church." (Spurgeon)

v. "Oh, believe in the co-operation of the Holy Spirit. Lonely missionary in some distant station of the foreign field, listen for the moving of the tops of the mulberry trees! God is stirring for thy succor." (Meyer)

vi. "The precise species of the *balsam* trees is uncertain. Other possibilities include the pear-tree (lxx), mulberry (av), or aspen (reb, neb)." (Selman)

d. **So David did as God commanded him:** He did this by waiting for evidence of God's work and then giving himself completely to the battle. The victory that sprang from this obedience made David and Israel respected and feared among neighboring nations.

i. "Because he looked to the Lord for his strength and for his strategy, he was able to beat back the Philistine offences, to secure the independence of God's people, and to terminate forever the threat of Philistine conquest and oppression." (Payne)

## **The Ark Brought to Jerusalem**

**1Ch 15:1** For his own use, David built houses in David's City. He also prepared a place for God's Covenant Box and put up a tent for it.

1Ch 15:2 Then he said, "Only Levites should carry the Covenant Box, because they are the ones the LORD chose to carry it and to serve him forever."



1Ch 15:3 So David summoned all the people of Israel to Jerusalem in order to bring the Covenant Box to the place he had prepared for it.

1Ch 15:4 Next he sent for the descendants of Aaron and for the Levites.

1Ch 15:5 From the Levite clan of Kohath came Uriel, in charge of 120 members of his clan;

1Ch 15:6 from the clan of Merari came Asaiah, in charge of 220;

1Ch 15:7 from the clan of Gershon, Joel, in charge of 130;

1Ch 15:8 from the clan of Elizaphan, Shemaiah, in charge of 200;

1Ch 15:9 from the clan of Hebron, Eliel, in charge of 80;

1Ch 15:10 and from the clan of Uzziel, Amminadab, in charge of 112.

1Ch 15:11 David called in the priests Zadok and Abiathar and the six Levites, Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab.

1Ch 15:12 He said to the Levites, "You are the leaders of the Levite clans. Purify yourselves and your fellow Levites, so that you can bring the Covenant Box of the LORD God of Israel to the place I have prepared for it.

1Ch 15:13 Because you were not there to carry it the first time, the LORD our God punished us for not worshiping him as we should have done."

1Ch 15:14 Then the priests and the Levites purified themselves in order to move the Covenant Box of the LORD God of Israel.

1Ch 15:15 The Levites carried it on poles on their shoulders, as the LORD had commanded through Moses.

1Ch 15:16 David commanded the leaders of the Levites to assign various Levites to sing and to play joyful music on harps and cymbals.

1Ch 15:17 (17-21) From the clans of singers they chose the following men to play the brass cymbals: Heman son of Joel, his relative Asaph son of Berechiah, and Ethan son of Kushaiah, of the clan of Merari. To assist them they chose the following Levites to play the high-pitched harps: Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah. To play the low-pitched harps they chose the following Levites: Mattithiah, Eliphelehu, Mikneiah, Azaziah, and the Temple guards, Obed Edom and Jeiel.

1Ch 15:22 Because of his skill in music Chenaniah was chosen to be in charge of the levitical musicians.

1Ch 15:23 (23-24) Berechiah and Elkanah, along with Obed Edom and Jehiah, were chosen as guards for the Covenant Box. The priests Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer were chosen to blow trumpets in front of the Covenant Box.

1Ch 15:25 So King David, the leaders of Israel, and the military commanders went to the house of Obed Edom to get the Covenant Box, and they had a great celebration.

1Ch 15:26 They sacrificed seven bulls and seven sheep, to make sure that God would help the Levites who were carrying the Covenant Box.

1Ch 15:27 David was wearing a robe made of the finest linen, and so were the musicians, Chenaniah their leader, and the Levites who carried the Box. David also wore a linen ephod.

1Ch 15:28 So all the Israelites accompanied the Covenant Box up to Jerusalem with shouts of joy, the sound of trumpets, horns, and cymbals, and the music of harps.

1Ch 15:29 As the Box was being brought into the city, Michal, Saul's daughter, looked out of the window and saw King David dancing and leaping for joy, and she was disgusted with him.

# 1 Chronicles 15:1-29

## 1 Chronicles 15 - The Ark Is Brought to Jerusalem

### A. The assembly of the priests and the Levites

1. (1-2) *David's directions for bringing in the Ark.*

**David built houses for himself in the City of David; and he prepared a place for the ark of God, and pitched a tent for it. Then David said, "No one may carry the ark of God but the Levites, for the LORD has chosen them to carry the ark of God and to minister before Him forever."**

a. **David built houses for himself... he prepared a place for the ark of God, and pitched a tent for it:**

At this moment of great triumph – bringing the ark into Jerusalem – the Chronicler reminds us that David lived in a house (or several **houses**) and the ark of the covenant was in **a tent**.

i. Significantly, this **tent** David **prepared** for the ark of God was not the tabernacle itself. The tabernacle of Moses was at Gibeon (1Ch 16:39-40). There were several reasons to explain why David did not bring the tabernacle from Gibeon to Jerusalem:

- He may have believed if the tabernacle was there the people would be satisfied with that and they would lose the passion and vision for the temple God wanted built.
- It may be that the tabernacle was only moved when it was absolutely necessary - as when disaster came upon it at Shiloh or Nob.
- David simply focused on building the temple, not continuing the tabernacle

**b. No one may carry the ark of God but the Levites:**

This shows that David learned from his past mistake when Uzza was struck dead at the first attempt to bring the ark of the covenant into Jerusalem.

*2. (3-10) A list of the priests and Levites who supervised the coming of the ark of the covenant into Jerusalem.*

**And David gathered all Israel together at Jerusalem, to bring up the ark of the LORD to its place, which he had prepared for it. Then David assembled the children of Aaron and the Levites: of the sons of Kohath, Uriel the chief, and one hundred and twenty of his brethren; of the sons of Merari, Asaiah the chief, and two hundred and twenty of his brethren; of the sons of Gershon, Joel the chief, and one hundred and thirty of his brethren; of the sons of Elizaphan, Shemaiah the chief, and two hundred of his brethren; of the sons of Hebron, Eliel the chief, and eighty of his brethren; of the sons of Uzziel, Amminadab the chief, and one hundred and twelve of his brethren.**

a. "A major problem for many readers is the way that the narrative is interrupted by repetitious lists. For example, just at the moment when the ark is raised on to the Levites' shoulders, apparently unrelated lists of musicians and gatekeepers occur... the lists actually have an important function in anticipating the next section of narrative. The Levites who sanctified themselves are shown to have had a valid ancestry; this was a live issue in post-exilic Israel." (Selman)

*3. (11-15) The ark is brought to Jerusalem in the right way.*

**And David called for Zadok and Abiathar the priests, and for the Levites: for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab. He said to them, "You *are* the heads of the fathers' houses of the Levites; sanctify yourselves, you and your brethren, that you may**

**bring up the ark of the LORD God of Israel to *the place* I have prepared for it. For because you *did not do it* the first *time*, the LORD our God broke out against us, because we did not consult Him about the proper order.” So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel. And the children of the Levites bore the ark of God on their shoulders, by its poles, as Moses had commanded according to the word of the LORD.**

**a. Sanctify yourselves, you and your brethren, that you may bring up the ark of the LORD God of Israel to the place I have prepared for it:** This demonstrates David’s commitment to bringing the ark of the covenant into Jerusalem in the *right* way. He had learned the lesson that the process also matters to God, not only the result.

i. It also demonstrates that David understood that it was not only a matter of doing the right things in the process, but in having **sanctified** men to carry the ark. Ministry that pleases God is done the *right way*, by *sanctified men*, for the *right end result*.

ii. “Sanctification required separation from every form of ‘uncleanness’ (Lev 16:19; 2Sa 11:4), and in the Old Testament might include temporary abstinence from sexual intercourse (Exo 19:15), dirty clothing (Exo 19:14), or contact with corpses (Lev 21:1-4), or more permanently for the priests, not marrying a divorcee, prostitute, or even a widow (Lev 21:13-15).” (Selman)

**b. For because you did not do it the first time, the LORD our God broke out against us, because we did not consult Him about the proper order:** 1Ch 13:1-4 makes it clear that David consulted with his leaders and with the people in a highly democratic way.

What he did not do was **consult Him** [God] **about the proper order.**

**B. The celebration at the bringing in of the ark of the covenant into Jerusalem.**

*1. (16-24) Names of the musicians at the ceremony.*

**Then David spoke to the leaders of the Levites to appoint their brethren *to be* the singers accompanied by instruments of music, stringed instruments, harps, and cymbals, by raising the voice with resounding joy. So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of their brethren, the sons of Merari, Ethan the son of Kushaiah; and with them their brethren of the second rank: Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers; the singers, Heman, Asaph, and Ethan, were to sound the cymbals of bronze; Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with strings according to Alamoth; Mattithiah, Elipheleh, Mikneiah, Obed-Edom, Jeiel, and Azaziah, to direct with harps on the Sheminith; Chenaniah, leader of the Levites, was instructor *in charge of* the music, because he was skillful; Berechiah and Elkanah were doorkeepers for the ark; Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, were to blow the trumpets before the ark of God; and Obed-Edom and Jehiah, doorkeepers for the ark.**

- a. **David spoke to the leaders of the Levites to appoint their brethren to be the singers:** King David knew a lot about music and singing, but he did not over-manage this ceremony. He delegated responsibility and

allowed **the leaders of the Levites to appoint their brethren to be the singers.**

i. **Chenaniah:** "This appears to have been the master singer; he gave the *key* and the *time*, for he presided in the *elevation*, probably meaning what is called *pitching the tune*, for *he was skilful* in music, and powerful in his voice, and well qualified to lead the band: he might have been *precentor*." (Clarke)

b. **By raising the voice with resounding joy:** The several musical instruments mentioned were important, but not more important than these joyful voices. The singing was loud and joyful.

i. "The phrase 'according to *alamoth*' occurs also in the title to Psalms 46. Since the noun means 'maidens, virgins,' such as are mentioned as beating tambourines in ceremonial processions of singers and other musicians (Psa 68:25), it may indicate music produced in a soprano register." (Payne)

ii. "The phrase 'according to *sheminith*' occurs also in the titles to Psalms 6, 12. The word is derived from the root for 'eight' and is usually thought to indicate music in a lower octave, in contrast to the preceding verse, though it might indicate an instrument that had eight strings." (Payne)

iii. **Berechia and Elkanah were doorkeepers for the ark:** "They were appointed to keep the door of the tent, in which the ark was to be put and kept, that no unallowed person might press in and touch it; and in like manner they were to attend upon the ark in the way, and to guard it from the press and touch of profane hands." (Poole)

2. (25-28) *The ark comes into Jerusalem.*

**So David, the elders of Israel, and the captains over thousands went to bring up the ark of the covenant of the LORD from the house of Obed-Edom with joy. And so it was, when God helped the Levites who bore the ark of the covenant of the LORD, that they offered seven bulls and seven rams. David was clothed with a robe of fine linen, as were all the Levites who bore the ark, the singers, and Chenaniah the music master *with* the singers. David also wore a linen ephod. Thus all Israel brought up the ark of the covenant of the LORD with shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps.**

**a. To bring up the ark of the covenant from the house of Obed-Edom to the City of David with joy:**

David was glad to know that the presence and glory of God could bring blessing instead of a curse. He was also glad to see that when they obeyed God they were blessed.

i. When the worship was in *the proper order* it was filled **with joy** and gladness. It is a mistake to feel that “real” worship must be subdued or solemn or only in a minor key.

**b. God helped the Levites who bore the ark:** It wasn't so much that the ark of the covenant was so heavy that they needed God's help to carry it. Rather, there was considerable pressure and stress in bearing a burden that had recently resulted in a sudden death. They needed God's help to deal with the spiritual pressure of this ministry.

**c. They offered seven bulls and seven rams:** David was careful to *not* neglect the institution of sacrifice in this second attempt to bring the ark of the covenant into Jerusalem.



i. 2Sa 6:13 says that they sacrificed every six steps in the procession, "Because Uzzah perished when he had gone but six paces, say some. Every man that seeth another stricken, and himself spared, is to offer sacrifices, yea, to keep a passover for himself." (Trapp)

d. **David also wore a linen ephod**: It is a mistake to think that David was immodest. **As were all the Levites** indicates that David was dressed just like all the other priests and Levites in this procession.

e. **Thus all Israel brought up the ark of the covenant of the LORD with shouting**: This shows that David brought the ark to Jerusalem with a big production - bigger than the first attempt. David was wise enough to know that the problem with the first attempt wasn't that it was a big production, but that it was a big production that came from man and not from God.

i. This is essentially the same account recorded in 2 Samuel 6, except in 2 Samuel the leadership of David is emphasized, and in 1 Chronicles 15 the participation and support of **all Israel** is emphasized. Both accounts are correct; David was the leader, but it wasn't a one-man show; **all Israel brought up the ark**.

ii. "The primary change is that the homecoming of the ark... has become a corporate act of *all Israel* rather than an expression of David's personal faith." (Selman)

3. (29) *David's wife Michal despises David.*

**And it happened, as the ark of the covenant of the LORD came to the City of David, that Michal, Saul's daughter, looked through a window and saw King**

**David whirling and playing music; and she despised him in her heart.**

a. **Michal, Saul's daughter, looked through a window and saw King David whirling and playing music:** David didn't hold back anything in his own expression of worship. He didn't dance out of obligation but out of heartfelt worship. He was glad to bring the **ark of the covenant of the LORD** into Jerusalem according to God's word.

i. This expression of David's heart showed that he had a genuine *emotional link* to God. There are two great errors in this area - the error of making emotions the center of our Christian life and the error of an emotionally detached Christian life. In the Christian life emotions must not be manipulated and they must not be repressed.

ii. From our knowledge of ancient and modern culture we can surmise that David's dance wasn't a solo performance. The context clearly puts him together with the other priests and Levites, and he probably danced with simple rhythmic steps together with other men in the way one might see Orthodox Jewish men today dance. In this context, David's **linen ephod** means he set aside his royal robes and dressed just like everyone else in the procession.

iii. It should also be observed that David's dancing was appropriate in the context. This was a parade with a marching band, a grand procession. David's dancing fit right in. If David did this as the nation gathered on the Day of Atonement it would be out of context and wrong.

b. **And she despised him in her heart:** 2Sa 6:20-23 tell us more of Michal's complaint and of David's response to her. She sarcastically said to him, *How glorious was*

*the king of Israel today, uncovering himself today.* Michal seemed to indicate that she didn't object to David's dancing, but to what David wore when he set aside his royal robes and danced as a man just like the other men celebrating in the procession. David acted as if he were just another worshipper in Israel, and this offended Michal.

i. In response, David told Michal that his actions were *before the LORD*; that is, he simply explained the truth: "I did it for God, not for you." He went on to explain to her, *and will be humble in my own sight*. What David did was *humbling* to him. He didn't dance to show others how spiritual he was.

ii. "The incident illustrates the perpetual inability of the earthly minded to appreciate the gladness of the spiritual." (Morgan)

## **The Ark Placed in a Tent**

**1Ch 16:1** They took the Covenant Box to the tent which David had prepared for it and put it inside. Then they offered sacrifices and fellowship offerings to God.

1Ch 16:2 After David had finished offering the sacrifices, he blessed the people in the name of the LORD

1Ch 16:3 and distributed food to them all. He gave each man and woman in Israel a loaf of bread, a piece of roasted meat, and some raisins.

1Ch 16:4 David appointed some of the Levites to lead the worship of the LORD, the God of Israel, in front of the Covenant Box, by singing and praising him.

1Ch 16:5 Asaph was appointed leader, with Zechariah as his assistant. Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed Edom, and Jeiel were to play harps. Asaph was to sound the cymbals,

1Ch 16:6 and two priests, Benaiah and Jahaziel, were to blow trumpets regularly in front of the Covenant Box.

1Ch 16:7 It was then that David first gave Asaph and the other Levites the responsibility for singing praises to the LORD.

### **David's Song of Thanks**

1Ch 16:8 Give thanks to the LORD, proclaim his greatness; tell the nations what he has done.

1Ch 16:9 Sing praise to the LORD; tell the wonderful things he has done.

1Ch 16:10 Be glad that we belong to him; let all who worship him rejoice!

1Ch 16:11 Go to the LORD for help, and worship him continually.

1Ch 16:12 (12-13) You descendants of Jacob, God's servant, descendants of Israel, whom God chose, remember the miracles that God performed and the judgments that he gave.

1Ch 16:14 The LORD is our God; his commands are for all the world.

1Ch 16:15 Never forget God's covenant, which he made to last forever,

1Ch 16:16 the covenant he made with Abraham, the promise he made to Isaac.

1Ch 16:17 The LORD made a covenant with Jacob, one that will last forever.

1Ch 16:18 "I will give you the land of Canaan," he said. "It will be your own possession."

1Ch 16:19 God's people were few in number, strangers in the land of Canaan.

1Ch 16:20 They wandered from country to country, from one kingdom to another.

1Ch 16:21 But God let no one oppress them; to protect them, he warned the kings:

1Ch 16:22 "Don't harm my chosen servants; do not touch my prophets."

1Ch 16:23 Sing to the LORD, all the world! Proclaim every day the good news that he has saved us.

1Ch 16:24 Proclaim his glory to the nations, his mighty deeds to all peoples.

1Ch 16:25 The LORD is great and is to be highly praised; he is to be honored more than all the gods.

1Ch 16:26 The gods of all other nations are only idols, but the LORD created the heavens.

1Ch 16:27 Glory and majesty surround him, power and joy fill his Temple.

1Ch 16:28 Praise the LORD, all people on earth, praise his glory and might.

1Ch 16:29 Praise the LORD's glorious name; bring an offering and come into his Temple. Bow down before the Holy One when he appears;

1Ch 16:30 tremble before him, all the earth! The earth is set firmly in place and cannot be moved.

1Ch 16:31 Be glad, earth and sky! Tell the nations that the LORD is king.

1Ch 16:32 Roar, sea, and every creature in you; be glad, fields, and everything in you!

1Ch 16:33 The trees in the woods will shout for joy when the LORD comes to rule the earth.

1Ch 16:34 Give thanks to the LORD, because he is good; his love is eternal.

1Ch 16:35 Say to him, "Save us, O God our Savior; gather us together; rescue us from the nations, so that we may be thankful and praise your holy name."

1Ch 16:36 Praise the LORD, the God of Israel! Praise him now and forever! Then all the people said, "Amen," and praised the LORD.

### **Worship Before the Ark**

1Ch 16:37 King David put Asaph and the other Levites in permanent charge of the worship that was held at the place where the Covenant Box was kept. They were to perform their duties there day by day.

1Ch 16:38 Obed Edom son of Jeduthun and sixty-eight men of his clan were to assist them. Hosah and Obed Edom were in charge of guarding the gates.

1Ch 16:39 Zadok the priest and his fellow priests, however, were in charge of the worship of the LORD at the place of worship in Gibeon.

1Ch 16:40 Every morning and evening they were to burn sacrifices whole on the altar in accordance with what was written in the Law which the LORD gave to Israel.

1Ch 16:41 There with them were Heman and Jeduthun and the others who were specifically chosen to sing praises to the LORD for his eternal love.

1Ch 16:42 Heman and Jeduthun also had charge of the trumpets and cymbals and the other instruments which were played when the songs of praise were sung. The members of Jeduthun's clan were in charge of guarding the gates.

1Ch 16:43 Then everyone went home, and David went home to spend some time with his family.

## **1 Chronicles 16:1-43**

### **1 Chronicles 16 - David's Psalm of Thanks**

#### **A. The ark is brought into the prepared tent.**

*1. (1-3) David gives the assembly a feast.*

**So they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it. Then they offered burnt offerings and peace offerings before God. And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD. Then he distributed to everyone of Israel, both man and woman, to everyone a loaf of bread, a piece of meat, and a cake of raisins.**

**a. They brought the ark of God, and set it in the midst of the tabernacle:** After many years - since the ark was lost in battle - the ark is returned to the center of Israel's national consciousness. The emblem of God's presence and glory was set at its proper place in Israel.

**b. When David had finished offering burnt offerings and peace offerings:** The **burnt offerings** spoke of *consecration*. The **peace offerings** spoke of *fellowship*. This was a day of great consecration and fellowship with God. It was also a great barbeque and meal for all the people.

i. These sacrifices were an important part of the ceremony, neglected in the first attempt to bring the ark of the covenant to Jerusalem. "These pointed them to Christ, freeing them from their sins, both from the crime and from the curse; these taught them thankfulness for Christ, and all benefits in and by him." (Trapp)

ii. "The second item of food (known only here and in 2Sa 6:19) was either a *cake of dates* or a 'portion of meat' (reb, neb, nsrv; cf. gnb, av) - if the latter is correct, it was an especially generous act since meat rarely appeared on domestic menus in ancient Israel." (Selman)

iii. "Most flesh from the peace offerings was eaten by the people themselves, sitting down, as it were, as guests of God's table, in a meal celebrating the restoration of their peace with him." (Payne)

2. (4-6) *Worship leaders are appointed to lead the congregation.*

**And he appointed some of the Levites to minister before the ark of the LORD, to commemorate, to thank, and to praise the LORD God of Israel: Asaph the chief, and next to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom: Jeiel with stringed instruments and harps, but Asaph made music with cymbals; Benaiah and Jahaziel the priests regularly *blew* the trumpets before the ark of the covenant of God.**

a. **And he appointed some of the Levites to minister before the ark:** At the end of this spectacular day of celebration, David established an *enduring* institution of worship and commemoration at the ark of the covenant. It wasn't to be a one-day high, but an ongoing ministry unto God.

i. "David's appointment then of Levites to minister in music and praise to God marks a significant advance in the history of Israel's worship. His previous arrangements for music had been devised for just one occasion; but now a continuing service is envisioned." (Payne)

b. **He appointed some of the Levites... to commemorate:** In the Levitical appointments for that day and beyond, David selected some Levites to focus on *commemorating* what great things God had done. Simply *remembering* God's great works is an important and often neglected part of the Christian life. Spurgeon (in



his sermon *The Recorders*) noted several ways that we can help ourselves remember the great things of God:

- Make an actual record of what God has done, keeping a written journal.
- Be sure to praise God thoroughly at the time you receive His goodness.
- Set apart time for meditation on the good things God has done.
- Talk about His mercy often to other people.
- Use everything around you as reminders to the goodness of God.

c. **Asaph the chief:** This indicates that David though the Levites had appointed Heman as the leader of worship (1Ch 15:17), at this time David elevated **Asaph** to this position.

i. "No reason is given, though Asaph did represent the senior Levitical clan of Gershon (1Ch 6:39-43). Personal ability may also have been a contributing factor, for Asaph and his descendants are listed as composers for twelve of the inspired Old Testament psalms." (Payne)

## **B. David's song of thanksgiving.**

1. (7) *The psalm written for the special occasion.*

**On that day David first delivered *this psalm* into the hand of Asaph and his brethren, to thank the LORD:**

a. **David first delivered this psalm:** David was known as *sweet psalmist of Israel* (2Sa 23:1), and he specially wrote the following psalm **to thank the LORD** on the day the ark of the covenant was brought to Jerusalem.

i. "The Psalm is found in the Book of Psalms; its first movement (8-22) in Psa 105:1-15; its second

movement (23-33) in Psa 96:1 b-13a; its third movement (34-36) consisting of a quotation of the opening and closing sentences of Psa 106:1-48." (Morgan)

ii. "All three of the canonical psalms that he quoted are anonymous, 'orphan psalms' (without title) in the Old Testament Psalter; but on the basis of the king's use of them here, they should indeed be classed as his." (Payne)

## *2. (8-13) The call to praise.*

**Oh, give thanks to the LORD!**

**Call upon His name;**

**Make known His deeds among the peoples!**

**Sing to Him, sing psalms to Him;**

**Talk of all His wondrous works!**

**Glory in His holy name;**

**Let the hearts of those rejoice who seek the LORD!**

**Seek the LORD and His strength;**

**Seek His face evermore!**

**Remember His marvelous works which He has done,**

**His wonders, and the judgments of His mouth,**

**O seed of Israel His servant,**

**You children of Jacob, His chosen ones!**

a. **Oh, give thanks to the LORD!** Like many psalms, this one begins with a call to praise, virtually in the form of a commandment. Yet the psalm breathes with too much excitement for this to be a true command; it is an exhortation to the community of God's people to join in praise to their God.

i. "All the good that we enjoy comes from God. Recollect that! Alas, most men forget it. Rowland Hill used to say that worldlings were like the hogs under the oak, which eat the acorns, but never think of the oak from which they fell, nor lift up their heads to

grunt out a thanksgiving. Yes, so it is. They munch the gift and murmur at the giver.” (Spurgeon)

**b. Give thanks... call upon... make known... sing... talk... glory... seek... remember:** In a few verses, David lists a remarkable number of ways (at least eight) one can praise and glorify God. Some of them speak directly to God (such as **sing psalms to Him**), some speak to others about God’s greatness (**make know His deeds among the peoples**), and some are a conversation with one’s self (**remember His marvelous works**).

i. Meyer on **talk of all His wondrous works**: “We do not talk sufficiently about God. Why it is so may not be easy to explain; but there seems to be too great reticence among Christian people about the best things... We talk about sermons, details of worship and church organization, or the latest phase of Scripture criticism; we discuss men, methods, and churches; but our talk in the home, and in the gatherings of Christians for social purposes, is too seldom about the wonderful works of God. Better to speak less, and to talk more of Him.”

ii. “If we talked more of God’s wondrous works, we *should be free from talking of other people’s works*. It is easy to criticise those we could not rival, and carp at those we could not emulate. He who could not carve a statue, or make a single stroke of the chisel correctly, affects to point out where the handicraft of the greatest sculptor might have been improved. It is a poor, pitiful occupation, that of picking holes in other people’s coats, and yet some people seem so pleased when they can perceive a fault, that they roll it under their tongue as a sweet morsel.” (Spurgeon)

iii. "There is no gifted tongue requisite, there are no powers of eloquence invoked; neither laws of rhetoric nor rules of grammar are pronounced indispensable in the simple talk that my text inculcates, '*Talk ye of all his wondrous works.*' I beg your pardon when you say you cannot do this. You cannot because you will not." (Spurgeon)

c. **O seed of Israel... His chosen ones:** This call to praise is directed to the people of God. As will be noted later in the psalm, *all* creation has a responsibility to praise its Creator; but this is the *special* responsibility of God's people.

3. (14-19) *Remembering God's covenant with His people.*

**He is the LORD our God;  
His judgments are in all the earth.  
Remember His covenant forever,  
The word which He commanded, for a thousand generations,  
The covenant which He made with Abraham,  
And His oath to Isaac,  
And confirmed it to Jacob for a statute,  
To Israel for an everlasting covenant,  
Saying, "To you I will give the land of Canaan  
As the allotment of your inheritance,"  
When you were few in number,  
Indeed very few, and strangers in it.**

a. **His judgments are in all the earth:** David will soon begin to sing about the special relationship between the LORD and His covenant people. Yet he prefaced those ideas with the thought that God is the Lord of **all the earth**. His authority is not limited to His covenant people.

b. **Remember His covenant forever:** God wanted His people to never forget the **covenant** He made with

them. God's dealing with man through history has been based on the idea of **covenant**.

- God made a covenant with Abraham regarding a land, a nation, and a particular messianic blessing (Gen 12:1-3).
- God made a covenant with Israel as a nation, regarding a law, sacrifice, and choice of blessing or cursing (Exo 19:5-8).
- God made a covenant with David regarding the specific lineage of the Messiah (2 Samuel 7).
- God made a covenant with all who would believe on His Son, the New Covenant through Jesus Christ (Luk 22:20).

i. It was entirely appropriate that this psalm focuses on the idea of **His covenant**, because it was written for the arrival of the *ark of the covenant* into the place David prepared for it in Jerusalem.

ii. "In the restoration of the Ark after a period of neglect, the people found a sure token of that mercy." (Morgan)

c. **To you I will give the land of Canaan:** David here highlighted the promise of **land** that God made to Abraham as part of His covenant with the patriarch (Gen 12:1; Gen 13:14-17). The land belonged to the descendents of Abraham, Isaac, and Jacob through this covenant.

i. In this we see that this portion of the psalm is largely meant for *teaching*. This stanza was not primarily intended as a declaration of praise to God, but as informing the worship of God's people.

4. (20-22) *God's protection upon His people.*

**When they went from one nation to another,  
And from *one* kingdom to another people,  
He permitted no man to do them wrong;  
Yes, He rebuked kings for their sakes,  
*Saying*, “Do not touch My anointed ones,  
And do My prophets no harm.”**

a. **When they went from one nation to another:** In the story of the arrival of the ark of the covenant recorded in 2 Samuel, this psalm of David is not included. Here we see why the Chronicler – writing shortly *after* the Babylonian exile – was anxious to include it. This line of David’s psalm praises God for His providential protection of His people when they were *out of* the Promised Land.

b. **He permitted no man to do them wrong:** One might say that this was inaccurate – after all, the oppressive Pharaohs seemed to do much **wrong** to Israel. Yet, in the longer view of seeing God’s good work even through such painful times, David can truthfully say **“He permitted no man to do them wrong.”**

c. **Do not touch My anointed ones, and do My prophets no harm:** This seems to refer to God’s people as a whole instead of particular **anointed** individuals or individual **prophets**.

5. (23-30) *The command to praise the LORD.*

**Sing to the LORD, all the earth;  
Proclaim the good news of His salvation from day to day.  
Declare His glory among the nations,  
His wonders among all peoples.  
For the LORD *is* great and greatly to be praised;  
He *is* also to be feared above all gods.  
For all the gods of the peoples *are* idols,  
But the LORD made the heavens.**

**Honor and majesty *are* before Him;  
Strength and gladness are in His place.  
Give to the LORD, O families of the peoples,  
Give to the LORD glory and strength.  
Give to the LORD the glory *due* His name;  
Bring an offering, and come before Him.  
Oh, worship the LORD in the beauty of holiness!  
Tremble before Him, all the earth.  
The world also is firmly established,  
It shall not be moved.**

a. **Sing to the LORD, all the earth:** God's covenant people have a special responsibility to praise Him, but **all the earth** should also **proclaim the good news of His salvation day to day**.

i. It is only **good news** when it is **His salvation**. *My* salvation isn't enough to save me. I need **His salvation** to save me. This is something worth proclaiming.

ii. "There is not one of us but has cause for song, and certainly not one saint but ought specially to praise the name of the Lord." (Spurgeon)

b. **Declare His glory among the nations:** David is back to a particular address to the people of God, imploring them to tell everyone of the greatness of God, and His superiority **above all gods**.

i. The reason for His superiority is simple: **all the gods of the peoples are idols, but the LORD made the heavens**. The covenant God of Israel is real and is the Creator of all things, in contrast to the mere statues of the nations.

c. **Give to the LORD glory and strength:** This is *not* in the sense of giving something to God that He does not

already have. It is in the sense of *crediting* to God what He actually does possess, but what man is often blind to.

d. **Worship the LORD in the beauty of holiness!**

God's holiness – His "set-apart-ness" – has a wonderful and distinct **beauty** about it. It is *beautiful* that God is God and not man; that He is more than the greatest man or a super-man. His holy love, grace, justice, and majesty are *beautiful*.

6. (31-33) *Creation praises God.*

**Let the heavens rejoice, and let the earth be glad;  
And let them say among the nations, "The LORD reigns."**

**Let the sea roar, and all its fullness;**

**Let the field rejoice, and all that *is* in it.**

**Then the trees of the woods shall rejoice before the LORD,**

**For He is coming to judge the earth.**

a. **Let the heavens rejoice, and let the earth be glad:** David knew that creation itself praised God. He knew that the beauty and power and skill and majesty of creation was itself a testimony of praise to its Creator.

b. **Let them say among the nations:** Israel had the word of God to tell them of God's reign and His coming judgment. The **nations** have the testimony of creation to tell them what they should know about God (Rom 1:19-23).

c. **The LORD reigns:** The creation itself tells us of a God of infinite wisdom, power, and order; it logically deduces that this God **reigns** and will **judge the earth**, understanding that His order and power and wisdom are expressed *morally* as well as *materially*.

i. Payne on **for He is coming to judge the earth:**

"While earlier messianic prophecies had foretold our



Lord's universal, millennial reign (Gen 49:10; Num 24:17; 1Sa 2:10), these words – 'he comes' – may be the first in all of written Scripture (Job 19:25 may well have been *spoken* earlier) to set forth the doctrine of the glorious second coming of Jesus Christ."

7. (34-36) *Conclusion: Celebrating God's faithfulness to His people.*

**Oh, give thanks to the LORD, for *He is good!***

**For His mercy *endures* forever.**

**And say, "Save us, O God of our salvation;**

**Gather us together, and deliver us from the Gentiles,**

**To give thanks to Your holy name,**

**To triumph in Your praise."**

**Blessed *be* the LORD God of Israel**

**From everlasting to everlasting!**

**And all the people said, "Amen!" and praised the LORD.**

a. **Gather us together, and deliver us from the Gentiles:** This is yet another demonstration of why the Chronicler chose to include this psalm of David in the account of the ark's coming into Jerusalem. These ancient words of David would have special relevance to the returned exiles. They would not only have confidence in God's ability to **gather** and **deliver**, but they would also be motivated to **give thanks** and **to triumph in Your praise**.

i. "The words... do not presuppose that the people had been previously led away into the Chaldean exile, but only the dispersion of prisoners of war, led away captive into an enemy's land after a defeat... It was just such cases Solomon had in view in his prayer, 1Ki 8:46-50." (Payne citing Keil)

b. **And all the people said, "Amen!" and praised the LORD:** This reminds us that David's psalm was not sung as a solo. The hearts – and perhaps the voices – of the people were in complete agreement with him through the psalm.

8. (37-43) *Postscript: Maintaining the worship of God.*

**So he left Asaph and his brothers there before the ark of the covenant of the LORD to minister before the ark regularly, as every day's work required; and Obed-Edom with his sixty-eight brethren, including Obed-Edom the son of Jeduthun, and Hosah, to be gatekeepers; and Zadok the priest and his brethren the priests, before the tabernacle of the LORD at the high place that was at Gibeon, to offer burnt offerings to the LORD on the altar of burnt offering regularly morning and evening, and to do according to all that is written in the Law of the LORD which He commanded Israel; and with them Heman and Jeduthun and the rest who were chosen, who were designated by name, to give thanks to the LORD, because His mercy endures forever; and with them Heman and Jeduthun, to sound aloud with trumpets and cymbals and the musical instruments of God. Now the sons of Jeduthun were gatekeepers. Then all the people departed, every man to his house; and David returned to bless his house.**

a. **So he left Asaph and his brothers there before the ark of the covenant:** This emphasizes the point made previously in 1Ch 16:4-6, that David deliberately planned for this to be more than a one day spectacular. He instituted ongoing service and worship before the ark of the covenant at its new resting place in Jerusalem.

b. **Before the tabernacle of the LORD at the high place that was at Gibeon, to offer burnt offerings**

**to the LORD:** This reminds us that the center of *sacrifice* was still at the tabernacle's altar at Gibeon.

- i. "For the time being, Israel's worship activities and personnel were to be divided between the ark at Jerusalem and the tended altar at Gibeon." (Selman)
- ii. "How long the service at Gibeon was continued we cannot tell; the principle functions were no doubt performed at Jerusalem." (Clarke)

### **The Lord's Covenant with David**

**1Ch 17:1** King David was now living in his palace. One day he sent for the prophet Nathan and said to him, "Here I am living in a house built of cedar, but the LORD's Covenant Box is kept in a tent!"

1Ch 17:2 Nathan answered, "Do whatever you have in mind, because God is with you."

1Ch 17:3 But that night God said to Nathan,

1Ch 17:4 "Go and tell my servant David that I say to him, 'You are not the one to build a temple for me to live in.

1Ch 17:5 From the time I rescued the people of Israel from Egypt until now I have never lived in a temple; I have always lived in tents and moved from place to place.

1Ch 17:6 In all my traveling with the people of Israel I never asked any of the leaders that I appointed why they had not built me a temple made of cedar.'

1Ch 17:7 "So tell my servant David that I, the LORD Almighty, say to him, 'I took you from looking after sheep in the fields and made you the ruler of my people Israel.

1Ch 17:8 I have been with you wherever you have gone, and I have defeated all your enemies as you advanced. I will make you as famous as the greatest leaders in the world.

1Ch 17:9 (9-10) I have chosen a place for my people Israel and have settled them there, where they will live without being oppressed any more. Ever since they entered this

land they have been attacked by violent people, but this will not happen again. I promise to defeat all your enemies and to give you descendants.

1Ch 17:11 When you die and are buried with your ancestors, I will make one of your sons king and will keep his kingdom strong.

1Ch 17:12 He will be the one to build a temple for me, and I will make sure that his dynasty continues forever.

1Ch 17:13 I will be his father, and he will be my son. I will not withdraw my support from him as I did from Saul, whom I removed so that you could be king.

1Ch 17:14 I will put him in charge of my people and my kingdom forever. His dynasty will never end.' "

1Ch 17:15 Nathan told David everything that God had revealed to him.

### **David's Prayer**

1Ch 17:16 Then King David went into the Tent of the LORD's presence, sat down, and prayed, "I am not worthy of what you have already done for me, LORD God, nor is my family.

1Ch 17:17 Yet now you are doing even more; you have made promises about my descendants in the years to come, and you, LORD God, are already treating me like someone great.

1Ch 17:18 What more can I say to you! You know me well, and yet you honor me, your servant.

1Ch 17:19 It was your will and purpose to do this for me and to show me my future greatness.

1Ch 17:20 LORD, there is none like you; we have always known that you alone are God.

1Ch 17:21 There is no other nation on earth like Israel, whom you rescued from slavery to make them your own people. The great and wonderful things you did for them

spread your fame throughout the world. You rescued your people from Egypt and drove out other nations as your people advanced.

1Ch 17:22 You have made Israel your own people forever, and you, LORD, have become their God.

1Ch 17:23 "And now, O LORD, fulfill for all time the promise you made about me and my descendants, and do what you said you would.

1Ch 17:24 Your fame will be great, and people will forever say, 'The LORD Almighty is God over Israel.' And you will preserve my dynasty for all time.

1Ch 17:25 I have the courage to pray this prayer to you, my God, because you have revealed all this to me, your servant, and have told me that you will make my descendants kings.

1Ch 17:26 You, LORD, are God, and you have made this wonderful promise to me.

1Ch 17:27 I ask you to bless my descendants so that they will continue to enjoy your favor. You, LORD, have blessed them, and your blessing will rest on them forever."

## **1 Chronicles 17:1-27**

### **1 Chronicles 17 - A House for God and a House for David**

*"This chapter lies at the heart of the Chronicler's presentation of history."* (Martin J. Selman)

#### **A. God's promise to David.**

*1. (1-2) Nathan's premature advice to David.*

**Now it came to pass, when David was dwelling in his house, that David said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of the covenant of the LORD is under tent curtains." Then**

**Nathan said to David, "Do all that *is* in your heart, for God *is* with you."**

a. **Now it came to pass:** "Chronologically chapter 17 came after the termination of the wars chronicled in chapter 18 and it should be dated about 995 b.c." (Payne)

b. **I dwell in a house of cedar:** **Cedar** wood was especially valued. This means that David lived in an expensive, beautiful home. When he remembered that **the ark of the covenant of the LORD is under tent curtains**, the contrast bothered him. David was troubled by the thought that he lived in a nicer house than the ark of the covenant.

i. Without saying the specific words, David told Nathan that he wanted to build a *temple* to replace the *tabernacle*. More than 400 years before this, when Israel was in the wilderness, God commanded Moses to build a tent of meeting according to a specific pattern (Exo 25:8-9). God never asked for a permanent building to replace the tent, but now David wanted to do this for God.

ii. The tent of meeting - also known as the tabernacle - was perfectly suited to Israel in the wilderness, because they constantly moved. Now that Israel is securely in the land, and the tabernacle is in Jerusalem (2Sa 6:17), David thinks it would be better and more appropriate to build a temple to replace the tabernacle.

c. **Do all that is in your heart, for God is with you:** Nathan said this to David because it seemed good and reasonable. What could be wrong with David building a temple?

i. **All that is in your heart** shows that David's heart was filled with this question: "What can I do for God?" He was so filled with gratitude and concern for God's glory that he wanted to do something special for God.

2. (3-6) *God corrects Nathan's hasty approval to David's plan to build a temple.*

**But it happened that night that the word of God came to Nathan, saying, "Go and tell My servant David, 'Thus says the LORD: "You shall not build Me a house to dwell in. For I have not dwelt in a house since the time that I brought up Israel, even to this day, but have gone from tent to tent, and from *one* tabernacle to *another*. Wherever I have moved about with all Israel, have I ever spoken a word to any of the judges of Israel, whom I commanded to shepherd My people, saying, 'Why have you not built Me a house of cedar?'"'"**

a. **That night that the word of God came to Nathan:** Nathan's response to David was presumptuous. He answered according to human judgment and common sense, but before the **word of God** came to him.

i. "It is of the utmost importance that we should ever test our desires, even the highest and holiest of them, by His will. Work, excellent in itself, should never be undertaken, save at the express command of God. The passing of time will always vindicate the wisdom of the Divine will." (Morgan)

b. **For I have not dwelt in a house since the time that I brought up Israel, even to this day:** God seemed honored and "surprised" that David offered to build Him a house. "You want to build Me a house? No one has ever offered to do that before, and I never commanded anyone to do it."

i. "The Hebrew text says literally, 'build me *the* house.' The idea of there being such a house *was* legitimate, just that David was not the one to build it." (Payne)

ii. David wanted to do more than God commanded. This is a wonderful place to be in our relationship with God. Most of us are so stuck in the thinking, "How little can I do and still please the LORD?" that we never really want to do *more* than God commands.

iii. "Though the Lord refused to David the realization of his wish, he did it in a most gracious manner. He did not put the idea away from him in anger or disdain, as though David had cherished an unworthy desire; but he honored his servant even in the non-acceptance of his offer." (Spurgeon)

iii. David now knew that God didn't want him to build the temple, but David didn't respond by doing *nothing*. Instead of building the temple, David gathered all the materials for its construction so Solomon could build a glorious temple to God (1Ch 29:2-9)

iv. "If you cannot have what you hoped, do not sit down in despair and allow the energies of your life to run to waste; but arise, and gird yourself to help others to achieve. If you may not build, you may gather materials for him that shall. If you may not go down the mine, you can hold the ropes." (Meyer)

3. (7-10) *God promises to build David a house.*

**Now therefore, thus shall you say to My servant David, "Thus says the LORD of hosts: 'I took you from the sheepfold, from following the sheep, to be ruler over My people Israel. And I have been with you wherever you have gone, and have cut off all your**



enemies from before you, and have made you a name like the name of the great men who *are* on the earth. Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, since the time that I commanded judges *to be* over My people Israel. Also I will subdue all your enemies. Furthermore I tell you that the LORD will build you a house.’”

a. **I took you from the sheepfold, from following the sheep, to be ruler over My people:** God was about to make David an amazing promise – one that might be hard for David to believe. Therefore, He first reminded David of His *past* work in His life. The same God who was with David wherever he had gone would also fulfill this promise.

b. **I will appoint a place for My people Israel:** God promised David that under his reign, God would establish a permanent, secure, Israel. God promised this first because He knew that David, being a godly shepherd, was first concerned about the welfare of his people.

c. **Furthermore I tell you that the LORD will build you a house:** God promises David that he will build *him* a house in the sense of establishing a dynasty for the house of David. This was an enduring legacy for David long after his death.

i. David wanted to build God a temple. God said, “Thank you David, but no thanks. Let me **build you a house** instead.” This was a greater promise than David’s offer to God, because David’s house would last longer and be more glorious than the temple David wanted to build.

ii. "The oracle's significance depends on the various meanings of the Hebrew *bayit*, 'house', which can mean 'dynasty', 'temple', and even 'household' (1Ch 16:43).\" (Selman)

iii. Why did God say, "No" to David's offer? Because David was a man of war, and God wanted a man of peace to build His temple. 1Ch 22:8-10 explains this: *But the word of the LORD came to me, saying, 'You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight... a son shall be born to you, who shall be a man of rest... He shall be build a house for My name.*

iv. The explanation to David recorded in 1Ch 22:8 came years afterwards. "It would have wounded David needlessly to have been told this at the time... Meanwhile David possessed his soul in patience, and said to himself, 'God has a reason; I cannot understand it, but it is well.'" (Meyer)

v. "Our relationship with God is always based upon what He does for us, never upon what we do for Him. If He wills that we build a Temple, it is ours to do it, but the doing of it creates no merit by which we may claim anything from Him." (Morgan)

4. (11-15) *God promises to build David a house instead.*

**"And it shall be, when your days are fulfilled, when you must go to be with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. He shall build Me a house, and I will establish his throne forever. I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took *it* from *him* who was before you. And I will establish him in My house and in My kingdom forever; and his throne shall be**

**established forever.” According to all these words and according to all this vision, so Nathan spoke to David.**

a. **I will set up your seed after you:** In this, God specifically promised a hereditary monarchy for the house of David. It was important for God to repeat this promise specifically because there had never yet been a king succeeded by his son in Israel.

i. “The ambiguity inherent in the Hebrew word *zera*, like its English equivalents ‘seed’ (av) or *offspring* (niv, nrsv, rsv), means it can apply both to the dynasty as a whole and to individual members of it (cf. the use of the same word in Gen 3:15; Gen 12:7; Gen 17:7; Gen 17:16).” (Selman)

ii. “While God did not here employ the term covenant, what he revealed was one; and it is so designated subsequently (2Sa 23:5; Psa 89:3; Psa 89:34; Psa 132:11-12).” (Payne)

b. **He shall build Me a house:** Though David would not build a temple for God, David’s descendent would.

i. “Like circumcision in the case of the Abrahamic covenant (Genesis 17), building the temple is the act of human obedience by which God’s covenant promise is accepted and confirmed.” (Selman)

c. **I will establish his throne forever:** The family of David did rule over Israel for more than four centuries, but was eventually removed because of evil added upon evil. Yet out of the “stump” of Jesse, God raised up a new branch that would reign for ever and ever (Isa 11:1-2).

d. **I will be his Father, and he shall be My son:** This descendent of David would enjoy a special relationship with God.

e. **His throne shall be established forever:** God promised David that the reign of his dynasty will last forever.

i. Each of these great promises was

*partially* fulfilled in Solomon, David's son and successor to his throne.

- Solomon ruled on David's throne.
- God's mercies never departed from Solomon, though he sinned.
- Solomon built God a magnificent house.

ii. Yet God's promise to David was all the more important because of when the Chronicler wrote about it – *after* the exile, when there was no independent kingdom of Israel and the throne of David seemed vacant. The Chronicler had the faith to see that this promise was not broken even when it plainly seemed to be. He knew that Messiah would indeed come from the seemingly dead line of David and reign forever. He had faith in what the prophets foretold as a greater fulfillment of these promises:

- *Behold, the days are coming, says the Lord, that I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute righteousness in the earth... Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS (Jer 23:5-6)*

- *For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder... Upon the throne of David and over His kingdom, to order it and establish it... from that time forward, even forever. (Isa 9:6-7)*

- *And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end. (Luk 1:31-33)*

iii. God did not want the earthly house built until the spiritual house was promised and established. The more important house had to be in place first, and that house was the dynasty that would result in the throne of God's Messiah.

iv. As for David, God's blessing was upon him in a unique way. The New Testament identifies Jesus with David more than with any other human ancestor.

- *Hosanna to the Son of David! (Mat 21:9)*

- *The Lord God will give Him the throne of His father David. (Luk 1:32)*

- *I am the Root and Offspring of David, the Bright and Morning Star. (Rev 22:16)*

v. It also seems that David will be God's chosen prince over a restored Israel in the millennial earth. Hos 3:5 says, *Afterward, the children of Israel shall return, seek the Lord their God and David their king, and fear the Lord and His goodness in the latter days.* Other passages which set forth this idea are Eze 37:24-25, Eze 34:23-24, and Jer 30:9.

## **B. David's thankful response.**

1. (16-22) *David's humble thanksgiving and praise to God.*

**Then King David went in and sat before the LORD; and he said: "Who *am* I, O LORD God? And what is my house, that You have brought me this far? And yet**

this was a small thing in Your sight, O God; and You have *also* spoken of Your servant's house for a great while to come, and have regarded me according to the rank of a man of high degree, O LORD God. What more can David say to You for the honor of Your servant? For You know Your servant. O LORD, for Your servant's sake, and according to Your own heart, You have done all this greatness, in making known all these great things. O LORD, *there is* none like You, nor *is there any* God besides You, according to all that we have heard with our ears. And who *is* like Your people Israel, the one nation on the earth whom God went to redeem for Himself *as a people*; to make for Yourself a name by great and awesome deeds, by driving out nations from before Your people whom You redeemed from Egypt? For You have made Your people Israel Your very own people forever; and You, LORD, have become their God."

a. **Who am I, O LORD God?... O LORD, there is none like You:** When David received this spectacular gift, he didn't think it made *him* any greater. In David's eyes it made *God* greater.

i. "Thou hast treated me as if I had been born the son of a great monarch, and not a poor shepherd, as indeed I was, O Lord God." (Poole)

ii. David's attitude wasn't "I am so great that even God's gives me gifts." His attitude was, "God is so great that He gives even me gifts." We should receive salvation and every blessing with the same attitude. God's giving reflects the greatness of the Giver, not the receiver.

b. **Your servant:** David's humble reception of this gift is shown by the repetition of the phrase **Your servant** - ten times in this prayer.

i. It shows that David humbly accepted God's "no" when he wanted to build the temple. "There are some professors who would do a great thing if they might, but if they are not permitted to act a shining part they are in the sulks and angry with their God. David when his proposal was set aside found it in his heart not to murmur, but to pray." (Spurgeon)

ii. "The king's sitting 'before the Lord' suggests that he went to the tent that was enshrining the ark." (Payne)

2. (23-27) *David boldly asks that the promise be fulfilled as spoken.*

**"And now, O LORD, the word which You have spoken concerning Your servant and concerning his house, *let it be established forever*, and do as You have said. So let it be established, that Your name may be magnified forever, saying, 'The LORD of hosts, the God of Israel, *is Israel's God.*' And let the house of Your servant David be established before You. For You, O my God, have revealed to Your servant that You will build him a house. Therefore Your servant has found it *in his heart* to pray before You. And now, LORD, You are God, and have promised this goodness to Your servant. Now You have been pleased to bless the house of Your servant, that it may continue before You forever; for You have blessed it, O LORD, and *it shall be blessed forever.*"**

a. **Let it be established forever, and do as You have said:** David's prayer boldly asked God to *do* what He *promised*. This wasn't *passive* prayer that said, "Well God, do whatever You want to do - I don't really care one way or another." This wasn't *arrogant* prayer that said, "Well God, let me tell You what to do." This was *bold* prayer that said, "God, here is Your promise - now I

trust You to fulfill it grandly and to be faithful to Your word."

i. The phrase "**therefore Your servant has found it in his heart to pray before You**" emphasizes this. David was saying, "I'm only praying because You promised. You told me that this is what You want to do."

ii. "There is hardly any position more utterly beautiful, strong, or safe than to put the finger upon some promise of the Divine Word, and claim it... It is far better to claim a few things specifically than a score vaguely." (Meyer)

iii. This kind of prayer *appropriates* God's promise. Just because God promises does not mean that we possess. Through believing prayer like this, God promises and we appropriate. If we don't appropriate in faith, God's promise is left unclaimed.

- We may appropriate His promise for forgiveness: *If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1Jn 1:9).*

- We may appropriate His promise for peace: *Peace I leave with you, My peace I give to you: not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid (Joh 14:27).*

- We may appropriate His promise for guidance: *I will instruct you and teach you in the way you should go: I will guide you with My eye (Psa 32:8).*

- We may appropriate His promise for growth: *He who has begun a good work in you will complete it until the day of Jesus Christ (Php 1:6).*

- We may appropriate His promise for help: *Let us therefore come boldly to the throne of grace, that we*



*may obtain mercy and find grace to help in time of need (Heb 4:16).*

**b. Therefore Your servant has found it in his heart to pray before You:** Notice that David prayed from the **heart**. Some people pray from a book; others pray from their head. The right place to pray from is the **heart**.

**c. LORD, You are God, and have promised this goodness to Your servant:** This was David's foundation of faith. He knew that God was **God**, and that His promise was true. God *can* be trusted.

i. "The great sin of not believing in the Lord Jesus Christ is often spoken of very lightly and in a very trifling spirit, as though it were scarcely any sin at all; yet, according to my text, and, indeed, according to the whole tenor of the Scriptures, unbelief is the giving of God the lie, and what can be worse?" (Spurgeon)

## **David Defeats His Enemies**

**1Ch 18:1** Some time later King David attacked the Philistines again and defeated them. He took out of their control the city of Gath and its surrounding villages.

1Ch 18:2 He also defeated the Moabites, who became his subjects and paid taxes to him.

1Ch 18:3 Next, David attacked King Hadadezer of the Syrian state of Zobah, near the territory of Hamath, because Hadadezer was trying to gain control of the territory by the upper Euphrates River.

1Ch 18:4 David captured a thousand of his chariots, seven thousand cavalry troops, and twenty thousand foot soldiers. He kept enough horses for a hundred chariots and crippled all the rest.

1Ch 18:5 When the Syrians of Damascus sent an army to help King Hadadezer, David attacked it and killed twenty-

two thousand men.

1Ch 18:6 Then he set up military camps in their territory, and they became his subjects and paid taxes to him. The LORD made David victorious everywhere.

1Ch 18:7 David captured the gold shields carried by Hadadezer's officials and took them to Jerusalem.

1Ch 18:8 He also took a great quantity of bronze from Tibhath and Kun, cities ruled by Hadadezer. (Solomon later used this bronze to make the tank, the columns, and the bronze utensils for the Temple.)

1Ch 18:9 King Toi of Hamath heard that David had defeated Hadadezer's entire army.

1Ch 18:10 So he sent his son Joram to greet King David and congratulate him for his victory over Hadadezer, against whom Toi had fought many times. Joram brought David presents made of gold, silver, and bronze.

1Ch 18:11 King David dedicated them for use in worship, along with the silver and gold he took from the nations he conquered—Edom, Moab, Ammon, Philistia, and Amalek.

1Ch 18:12 Abishai, whose mother was Zeruiah, defeated the Edomites in Salt Valley and killed eighteen thousand of them.

1Ch 18:13 He set up military camps throughout Edom, and the people there became King David's subjects. The LORD made David victorious everywhere.

### **David's Administration**

1Ch 18:14 David ruled over all Israel and made sure that his people were always treated fairly and justly.

1Ch 18:15 Abishai's brother Joab was commander of the army; Jehoshaphat son of Ahilud was in charge of the records;

1Ch 18:16 Zadok son of Ahitub and Ahimelech son of Abiathar were priests; Seraiah was court secretary;

1Ch 18:17 Benaiah son of Jehoiada was in charge of David's bodyguards; and King David's sons held high positions in his service.

## **1 Chronicles 18:1-17**

### **1 Chronicles 18 - The Security of David's Kingdom**

#### **A. David conquers neighboring nations.**

##### *1. (1) David subdues the Philistines.*

**After this it came to pass that David attacked the Philistines, subdued them, and took Gath and its towns from the hand of the Philistines.**

##### **a. David attacked the Philistines, subdued them:**

The Philistines had troubled Israel for centuries, and often dominated Israel. Under the reign of David, he both **attacked** and **subdued** these troublesome enemies.

i. David didn't avoid fighting the Philistines because Israel had lost to them so many times before. "The thing that fascinates me about this complete victory is the utter contempt with which David treated the great power of his adversaries." (Redpath)

**b. And took Gath:** When David became king the Philistines were *taking* territory from God's people. Under his leadership, God's people began to *take* territory from the enemy.

i. "Evidence for David's conquest of *Gath and its surrounding villages* is found in the presence of 600 Gittites in David's entourage (2Sa 15:18)." (Selman)

##### *2. (2) The Moabites put under tribute.*

**Then he defeated Moab, and the Moabites became David's servants, and brought tribute.**

a. **He defeated Moab:** David's war against Moab, and his harsh treatment of their army seems out of place considering that David's great-grandmother was a Moabite (Ruth) and that he entrusted his mother and father into the care of the Moabites (1Sa 22:3-4). It may be that the Moabites killed or mistreated David's parents.

b. **Brought tribute:** God did not want Israel to *destroy* every neighbor nation. Generally, God wanted Israel to be so blessed and strong that other nations were "taxed" by Israel, in recognition of their strength and dominance.

### 3. (3-8) *David conquers a Syrian alliance.*

**And David defeated Hadadezer king of Zobah as far as Hamath, as he went to establish his power by the River Euphrates. David took from him one thousand chariots, seven thousand horsemen, and twenty thousand foot soldiers. And David also hamstrung all the chariot *horses*, except that he spared enough of them for one hundred chariots. When the Syrians of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand of the Syrians. Then David put *garrisons* in Syria of Damascus; and the Syrians became David's servants, *and* brought tribute. So the LORD preserved David wherever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. Also from Tibhath and from Chun, cities of Hadadezer, David brought a large amount of bronze, with which Solomon made the bronze Sea, the pillars, and the articles of bronze.**

a. **As he went to establish his power by the River Euphrates:** The king of **Zobah** (a Syrian kingdom) ran into David on his way to capture territory to the

Euphrates. David's dominance extended all the way to the Euphrates River.

i. "The border of Israel was carried to the line of the Euphrates, so that promise made by God to Abraham was fulfilled: 'Unto thy seed I have given this land, from the river of Egypt unto the great river, the river Euphrates.'" (Meyer)

ii. "Then there was Syria, the great heathen nation to the north, divided into two groups with capitals at Zobah and Damascus. They united together for protection but found themselves helpless against the might of David." (Redpath)

**b. David also hamstrung all the chariot horses:** This was military necessity instead of mere animal cruelty. David could not care for so many horses while on military campaign and he could not give them back to the enemy.

**c. He spared enough of them for one hundred chariots:** That David kept such a small number shows remarkable self-control and trust in God. David obeyed the principle of Deu 17:15-16 and absolutely refused to trust in horses as military weapons. His trust was in God instead (Psa 20:7; Psa 33:16-17).

**d. David took the shields of gold that were on the servants of Hadadezer:** David took what was the glory of the enemy and transformed it into trophies of the power and goodness of God. David displayed those **shields of gold**, testifying to God's work in and through David.

**e. David brought a large amount of bronze, with which Solomon made the bronze Sea, the pillars, and the articles of bronze:** The gathering of this treasure to Jerusalem, later used in the building of the

temple, shows the reason why the Chronicler chose particular events from the records of 2 Samuel to emphasize.

i. "At first glance, this is a somewhat artificial record of David's military successes, which has been produced by leaving out the more interesting narratives and those less favourable to David. This view is rather inaccurate, however, since positive elements such as the birth of Solomon, David's magnanimity to Saul's family, and David's psalms are omitted... The reason is that Chronicles has chosen to focus on the relationship of David's wars with the Davidic covenant and the temple preparations." (Selman)

ii. One needed two things to build the temple: security and money. These chapters show how David, though he could not build the temple himself, obtained the security and money necessary for his son to build the temple.

iii. "In view of the desire of the king to build the Temple of God, the chapter is of special interest; it shows how in these wars he was amassing treasure with that purpose in view, not for himself, but for his son." (Meyer)

iv. Even when God shuts the door for us to do a work, we may still be vitally involved in it – often by amassing treasure for that work, as David did for the temple his son would build. "To be willing to do the work of preparation, when not permitted to undertake the principle service, is proof of real devotion." (Morgan)

#### *4. (9-13) The glory and security of David's kingdom.*

**Now when Tou king of Hamath heard that David had defeated all the army of Hadadezer king of Zobah, he sent Hadoram his son to King David, to greet him and bless him, because he had fought against Hadadezer and defeated him (for Hadadezer had been at war with Tou); and *Hadoram brought with him* all kinds of articles of gold, silver, and bronze. King David also dedicated these to the LORD, along with the silver and gold that he had brought from all *these* nations; from Edom, from Moab, from the people of Ammon, from the Philistines, and from Amalek. Moreover Abishai the son of Zeruiah killed eighteen thousand Edomites in the Valley of Salt. He also put garrisons in Edom, and all the Edomites became David's servants. And the LORD preserved David wherever he went.**

**a. Tou... sent Hadoram his son to King David, to greet him and bless him:** Neighboring nations saw the hand of God on David and brought him honor and gifts. They knew that a strong, godly leader of Israel was good for the whole community of nations, not just good for Israel itself.

i. Not every pagan nation surrounding Israel was hostile to Israel or their God, and David did not treat them as if they were hostile. We make a mistake if we treat every unbeliever as an openly hostile enemy of the Lord.

ii. "Tou's son was probably called *Hadoram* rather than 'Joram' (2Sa 8:10), since the latter's Yahwistic form is unlikely in a non-Israelite state." (Selman)

**b. King David also dedicated these to the LORD:** When David received this acclaim from the nations he **dedicated** it all to the LORD. He knew that the praise

and glory belonged to God, not himself. David could handle success as well as apparent failure.

**c. From Edom, from Moab, from the people of Ammon, from the Philistines, and from Amalek:** By citing these subdued nations we learn that David's victories were complete. God used David to lead Israel to victory over enemies in every direction.

i. Israel possessed more of the land God promised to Abraham (Gen 15:18-21) under David's reign than at any other time.

ii. David was able to accomplish so much against God's enemies because he, unlike Saul, was not consumed with fighting against the people of God

**d. The LORD preserved David wherever he went:** This is the summary of this whole chapter. Every victory and every enemy subdued was a testimony to the Lord's preserving power in the life and reign of David.

## **B. David's administration.**

*1. (14) A general description of David's government.*

**So David reigned over all Israel, and administered judgment and justice to all his people.**

**a. So David reigned:** This chapter of victory, blessing, and prosperity describes the national life of Israel during the reign of David. This is one reason why he is generally regarded as the greatest king or ruler Israel ever had.

i. This is how God wanted to reign in the life of Saul, but Saul resisted the Lord and rejected His Spirit. Because David allowed God to subdue Him, the nations were subdued before David.

**b. Administered judgment and justice to all his people:** This shows that David was a great king to his own people, not only against neighboring nations. He



fulfilled what is the fundamental duty of government - to administer **judgment and justice** (Rom 13:1-7).

2. (15-17) *Key people in David's government.*

**Joab the son of Zeruiah was over the army; Jehoshaphat the son of Ahilud was recorder; Zadok the son of Ahitub and Abimelech the son of Abiathar were the priests; Shavsha was the scribe; Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were chief ministers at the king's side.**

a. **Joab... Jehoshaphat... Zadok... Abimelech... Shavsha... Benaiah:** No great ruler succeeds by himself. Only the smallest organizations can be governed well without a gifted and committed team. Part of David's success as a ruler was in his ability to assemble, train, empower, and maintain such a team.

i. We never find such a list regarding the organization of King Saul's government. This is because David's government had much more form and structure than Saul's.

ii. There is a limit to what we can be and what we can do for the LORD without order and organization. It isn't that order and organization are requirements for progress in the Christian life; they

*are* progress in the Christian life, becoming more like the LORD.

iii. *Nothing* is accomplished in God's kingdom without order and organization. While it may *seem* so to us, it is only an illusion - behind the scenes God is moving with utmost order and organization though sometimes we cannot see it.

b. **Zadok the son of Ahitub and Abimelech the son of Abiathar were the priests:** There were two priestly

centers at this time, thus two priests. One was at Gibeon, with the tabernacle of Moses and the altar of burn offering. The other was at Jerusalem, with the special tent David made for the ark of the covenant. Thus there were two priests, **Zadok** and **Abiathar**.

c. **The Cherethites and Pelethites**: These were hired soldiers from Crete. "By employing foreign guards to ensure the safety of the king David would minimize the possibility of becoming the victim of inter-tribal rivalries; these men from Crete could give whole-hearted allegiance to him." (Baldwin, commentary on 2 Samuel 8)

### **The Ammonites Disgrace David's Men**

**1Ch 19:1** Some time later King Nahash of Ammon died, and his son Hanun became king.

1Ch 19:2 King David said, "I must show loyal friendship to Hanun, as his father Nahash did to me." So David sent messengers to express his sympathy. When they arrived in Ammon and called on King Hanun,

1Ch 19:3 the Ammonite leaders said to the king, "Do you think that it is in your father's honor that David has sent these men to express sympathy to you? Of course not! He has sent them here as spies to explore the land, so that he can conquer it!"

1Ch 19:4 Hanun seized David's messengers, shaved off their beards, cut off their clothes at the hips, and sent them away.

1Ch 19:5 They were too ashamed to return home. When David heard what had happened, he sent word for them to stay in Jericho and not return until their beards had grown again.

1Ch 19:6 King Hanun and the Ammonites realized that they had made David their enemy, so they paid nearly forty tons of silver to hire chariots and charioteers from Upper

Mesopotamia and from the Syrian states of Maacah and Zobah.

1Ch 19:7 The thirty-two thousand chariots they hired and the army of the king of Maacah came and camped near Medeba. The Ammonites too came out from all their cities and got ready to fight.

1Ch 19:8 When David heard what was happening, he sent out Joab and the whole army.

1Ch 19:9 The Ammonites marched out and took up their position at the entrance to Rabbah, their capital city, and the kings who had come to help took up their position in the open countryside.

### **Ammonites and Syrians Defeated**

1Ch 19:10 Joab saw that the enemy troops would attack him in front and from the rear, so he chose the best of Israel's soldiers and put them in position facing the Syrians.

1Ch 19:11 He placed the rest of his troops under the command of his brother Abishai, who put them in position facing the Ammonites.

1Ch 19:12 Joab said to him, "If you see that the Syrians are defeating me, come and help me, and if the Ammonites are defeating you, I will go and help you.

1Ch 19:13 Be strong and courageous! Let's fight hard for our people and for the cities of our God. And may the LORD's will be done."

1Ch 19:14 Joab and his men advanced to attack, and the Syrians fled.

1Ch 19:15 When the Ammonites saw the Syrians running away, they fled from Abishai and retreated into the city. Then Joab went back to Jerusalem.

1Ch 19:16 The Syrians realized that they had been defeated by the Israelites, so they brought troops from the Syrian states on the east side of the Euphrates River and

placed them under the command of Shobach, commander of the army of King Hadadezer of Zobah.

1Ch 19:17 When David heard of it, he gathered the Israelite troops, crossed the Jordan River, and put them in position facing the Syrians. The fighting began,

1Ch 19:18 and the Israelites drove the Syrian army back. David and his men killed seven thousand Syrian chariot drivers and forty thousand foot soldiers. They also killed the Syrian commander, Shobach.

1Ch 19:19 When the kings who were subject to Hadadezer realized that they had been defeated by Israel, they made peace with David and became his subjects.

1Ch 19:20 The Syrians were never again willing to help the Ammonites.

## **1 Chronicles 19:1-19**

### **1 Chronicles 19 - War with Ammon and Syria**

#### **A. The offense of the Ammonites.**

*1. (1-2) David sends ambassadors to the Ammonites at the passing of their king.*

**It happened after this that Nahash the king of the people of Ammon died, and his son reigned in his place. Then David said, "I will show kindness to Hanun the son of Nahash, because his father showed kindness to me." So David sent messengers to comfort him concerning his father. And David's servants came to Hanun in the land of the people of Ammon to comfort him.**

a. **I will show kindness:** David was the dominant ruler of his region, but he was not a cruel tyrant. Here he showed kindness towards a pagan king because in sympathy with the loss of his father.

b. **So David sent messengers to comfort him:** David wasn't content to *feel* kindness towards Hanun. He *did* something to bring the grieving man comfort.

2. (3-5) *Hanun, the new king of the Ammonites, treats Israel's ambassadors shamefully.*

**And the princes of the people of Ammon said to Hanun, "Do you think that David really honors your father because he has sent comforters to you? Did his servants not come to you to search and to overthrow and to spy out the land?" Therefore Hanun took David's servants, shaved them, and cut off their garments in the middle, at their buttocks, and sent them away. Then some went and told David about the men; and he sent to meet them, because the men were greatly ashamed. And the king said, "Wait at Jericho until your beards have grown, and then return."**

a. **Do you think that David really honors your father because he has sent comforters to you?** It's hard to explain why these advisers to Hanun said this to the king of Ammon. It is possible that they genuinely suspected David, or they may have just used this as a way to appear wise and cunning to King Hanun. It is common for liars to always suspect others of lying.

b. **Hanun took David's servants, shaved them, and cut off their garments in the middle... and sent them away:** This was a disgraceful insult to these ambassadors from Israel. In that culture, many men would rather die than to have their beard shaved off, because to be clean shaven was the mark of a slave but free men wore beards.

i. "With the value universally set upon the beard by the Hebrews and other Oriental nations, as being man's greatest ornament, the cutting off of one-half

of it was the greatest insult that could have been offered to the ambassadors, and through them to David their king.” (Keil and Delitzsch in their commentary on 2 Samuel 10)

ii. “The *beard* is held in high respect in the East: the possessor considers it his greatest ornament; often swears by it; and, in matters of great importance, *pledges* it. Nothing can be more secure than a pledge of this kind; its owner will redeem it at the hazard of his life.” (Clarke on 2 Samuel 10)

iii. To **cut off their garments in the middle** was also an obvious insult and humiliation. “That the shame of their nakedness might appear, and especially that of their circumcision, so derided by the heathen.” (Trapp on 2 Samuel 10)

iv. “This is check to the fashion-mongers of our time, saith Piscator; who wear their clothes so close, and cloaks so short, that they cover not their buttocks.” (Trapp) One must only wonder what the Puritan preacher John Trapp would say about those who today wear their garments so low that they do not cover their buttocks.

v. To insult the ambassador is to insult the king. It was just as if they had done this to David himself. The same principle is true with King Jesus and His ambassadors. Jesus reminded His disciples: *If the world hates you, you know that it hated Me before it hated you.* (Joh 15:18)

vi. “The attitude of Ammon does not detract from the nobleness of the action of David. In that action he proved that he had not forgotten the kindness which had been shown to him by Nahash.” (Morgan)

c. **Wait at Jericho until your beards have grown, and then return:** David didn't use these men as political tools to whip up anger against the Ammonites. He cared more for their own dignity and honor, and allowed them to wait before returning to Jerusalem.

3. (6-8) *The Ammonites and Israelites prepare for war.*

**When the people of Ammon saw that they had made themselves repulsive to David, Hanun and the people of Ammon sent a thousand talents of silver to hire for themselves chariots and horsemen from Mesopotamia, from Syrian Maachah, and from Zobah. So they hired for themselves thirty-two thousand chariots, with the king of Maachah and his people, who came and encamped before Medeba. Also the people of Ammon gathered together from their cities, and came to battle. Now when David heard of it, he sent Joab and all the army of the mighty men.**

a. **When the people of Ammon saw that they had made themselves repulsive:** They knew that *they* did this. David didn't reject the Ammonites, they **made themselves repulsive** to Israel.

b. **The people of Ammon sent a thousand talents of silver to hire for themselves chariots and horsemen:** This was a common practice in the ancient world. The Ammonites had no hope of protecting themselves, so they hired mercenary armies.

c. **When David heard of it, he sent Joab and all the army of the mighty men:** It's important to understand that David was nothing without his mighty men, and they were nothing without him. He was their leader, but a leader is nothing without followers - and David had **an army of the mighty men** to follow him. These men didn't necessarily *start* as mighty men; many were some

of the distressed, indebted, and discontent people who followed David at Adullam Cave (1Sa 22:1-2).

i. One of these mighty men was Adino the Eznite - famous for killing 800 men at one time (2Sa 23:8). Another was Jashobeam who killed 300 men at one time (1Ch 11:11). Another was Benaiah who killed a lion in a pit on a snowy day and took on a huge Egyptian warrior and killed the Egyptian with his own spear (1Ch 11:22-23).

## **B. Victory for Israel.**

1. (9-13) *Joab divides the army into two groups.*

**Then the people of Ammon came out and put themselves in battle array before the gate of the city, and the kings who had come were by themselves in the field. When Joab saw that the battle line was against him before and behind, he chose some of Israel's best and put *them* in battle array against the Syrians. And the rest of the people he put under the command of Abishai his brother, and they set *themselves* in battle array against the people of Ammon. Then he said, "If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will help you. Be of good courage, and let us be strong for our people and for the cities of our God. And may the LORD do *what is* good in His sight."**

a. **Joab saw that the battle line was against him before and behind:** As the army of the mighty men approached the Ammonite city they found themselves surrounded. In front of them were the Ammonites **in battle array before the gate of the city**. Behind them were the mercenary kings **in the field**. It looked bad for the army of Israel.



**b. If the Syrians are too strong for me, then you shall help me:** Joab had only one strategy in battle - *attack*. Many generals would consider surrender when surrounded on both sides by the enemy, but not Joab. He called the army to courage and faith and told them to press on.

i. "It is interesting to observe that in his arrangements he made no allowance for the possibility of ultimate defeat in his conflict with Ammon... it does not seem to have occurred to him that the combination might have been too much for both of them." (Morgan)

**c. Be of good courage, and let us be strong for our people and for the cities of our God. And may the LORD do what is good in His sight:** This is a great speech by Joab before the battle. He makes at least three great points.

i. **Be of good courage, and let us be strong:** Courage and strength are not matters of feeling and circumstance. They are matters of choice, especially when God makes His strength available to us. We can *be strong in the Lord and in the power of His might* (Eph 6:10).

ii. **Let us be strong for our people and for the cities of our God:** Joab called them to remember all they had to lose. If they lost this battle they would lose both their **people** and their **cities**. This was a battle bigger than themselves, and the army of the mighty men had to remember that.

iii. **And may the LORD do what is good in His sight:** Joab wisely prepared for the battle to the best of his ability and worked hard for the victory. At the same time, he knew that the outcome was ultimately in God's hands.

iv. Joab trusted God to work, *and* he did all that he could do. "To believe that God will do all, and therefore to do nothing, is as bad as to believe that God leaves us to our unaided endeavours." (Meyer)

*2. (14-15) Joab defeats the Syrians, and the Ammonites retreat to the city of Rabbah.*

**So Joab and the people who were with him drew near for the battle against the Syrians, and they fled before him. When the people of Ammon saw that the Syrians were fleeing, they also fled before Abishai his brother, and entered the city. So Joab went to Jerusalem.**

a. **They fled before him:** It doesn't even say that Joab engaged the Syrians in battle. This mercenary army **fled before** the army of the mighty men because God was with them. God promised this kind of blessing upon an obedient Israel (Deu 28:7).

b. **They also fled before Abishai his brother, and entered the city:** When the Ammonites saw the mercenaries retreating, they also retreated. They could no more stand before the army of the mighty men than the Syrians could.

i. "Joab did not at this time follow up the victory by laying siege to Rabbah; it may have been too late in the year." (Payne)

*3. (16-19) David wipes out the Syrian reinforcements.*

**Now when the Syrians saw that they had been defeated by Israel, they sent messengers and brought the Syrians who were beyond the River, and Shophach the commander of Hadadezer's army went before them. When it was told David, he gathered all Israel, crossed over the Jordan and came upon them, and set up in battle array against them. So when**

David had set up in *battle* array against the Syrians, they fought with him. Then the Syrians fled before Israel; and David killed seven thousand charioteers and forty thousand foot soldiers of the Syrians, and killed Shophach the commander of the army. And when the servants of Hadadezer saw that they were defeated by Israel, they made peace with David and became his servants. So the Syrians were not willing to help the people of Ammon anymore.

a. **When the Syrians saw that they had been defeated by Israel, they gathered together:** The enemies of Israel wouldn't quit after one defeat. They were a persistent enemy, and came back to fight again.

b. **When it was told David, he gathered all Israel:** David gathered the rest of the army of Israel to prevent this army of Syrian reinforcements from crushing the army of the mighty men. The result was glorious: **the Syrians fled before Israel.**

i. The emphasis on **all Israel** is important. "The whole incident therefore shows 'all Israel' cooperating under David and establishing the required 'rest' for building the temple." (Selman)

ii. The chapter ends with unfinished business at Rabbah. The offending Ammonites are still in their city and Joab has returned to Jerusalem. In the Spring King David will send Joab and the army out again to deal with Rabbah as he waits in Jerusalem. While he waited comfortably in Jerusalem he fell into sin with Bathsheba.

iii. Most of us know about David's sin with Bathsheba, and how it happened when David waited in Jerusalem when he should have led the battle at Rabbah. We see in 2 Samuel 10 that God gave David a warning by showing it necessary for him to come out against the

Syrians. David *tried* to leave the battle with Joab in 1 Chronicles 19 (and 2 Samuel 10), but his army *needed* him and God tried to show him that by blessing it when David did go out to battle. These events were God's gracious warning that David sadly wasted.

iv. When it comes to sin such as David fell into, "Constant watchfulness is the only guarantee of safety. Not even true desire and great blessing are sufficient if the heart be not personally watchful." (Morgan)

### **The Capture of Rabbah**

**1Ch 20:1** The following spring, at the time of the year when kings usually go to war, Joab led out the army and invaded the land of Ammon; King David, however, stayed in Jerusalem. They besieged the city of Rabbah, attacked it, and destroyed it.

1Ch 20:2 The Ammonite idol Molech had a gold crown which weighed about seventy-five pounds. In it there was a jewel, which David took and put in his own crown. He also took a large amount of loot from the city.

1Ch 20:3 He took the people of the city and put them to work with saws, iron hoes, and axes. He did the same to the people of all the other towns of Ammon. Then he and his men returned to Jerusalem.

### **Philistine Giants Killed**

1Ch 20:4 Later on, war broke out again with the Philistines at Gezer. This was when Sibbecai from Hushah killed a giant named Sippai, and the Philistines were defeated.

1Ch 20:5 There was another battle with the Philistines, and Elhanan son of Jair killed Lahmi, the brother of Goliath from Gath, whose spear had a shaft as thick as the bar on a weaver's loom.

1Ch 20:6 Another battle took place at Gath, where there was a giant with six fingers on each hand and six toes on each foot. He was a descendant of the ancient giants.

1Ch 20:7 He defied the Israelites, and Jonathan, the son of David's brother Shammah, killed him.

1Ch 20:8 These three, who were killed by David and his men, were descendants of the giants at Gath.

## **1 Chronicles 20:1-8**

### **1 Chronicles 20 - Ammon is Defeated at Rabbah**

#### **A. The defeat of Ammon.**

*1. (1) Joab goes back out the next year to get Rabbah of Ammon.*

**It happened in the spring of the year, at the time kings go out to battle, that Joab led out the armed forces and ravaged the country of the people of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. And Joab defeated Rabbah and overthrew it.**

a. **In the spring of the year, at the time kings go out to battle:** In that part of the world, wars were not normally fought during the winter months because rains and cold weather made travel and campaigning difficult. Fighting resumed in the spring.

b. **Joab led out the armed forces... But David remained at Jerusalem:** David should have been out at the battle but he remained behind. In 1 Chronicles 19 Joab and the army of the mighty men were preserved against the Syrians and the Ammonites but they did not win a decisive victory. The decisive victory came when David led the battle at the end of 1 Chronicles 19. Both through custom and experience God told David, "You

need to be at the battle.” **But David remained at Jerusalem.**

i. What happened when **David remained at Jerusalem** was so well known that the Chronicler did not need to record it. In his leisure he saw a woman bathing, acting upon his feelings of lust, committed adultery with her making her pregnant, and conspired with Joab to murder her husband (Uriah, one of David’s mighty men) to cover up his crime. A lot happened between **David stayed at Jerusalem** and **Joab defeated Rabbah.**

ii. “Beware of moments and hours of ease. It is in these that we most easily fall into the power of Satan. The sultriest summer days are most laden with blight... If we cannot fill our days with our own matters, there is always plenty to be done for others... Watch and pray in days of vacation and ease, even more than at other times.” (Meyer)

iii. “There is nothing more full of subtle danger in the life of any servant of God than that he should remain inactive when the enterprises of God demand that he be out on the fields of conflict.” (Morgan)

c. **Joab defeated Rabbah:** The account in 2Sa 12:26-31 tells us that Joab essentially conquered Rabbah, but called David to help with the final conquest of the city *after* his sin and subsequent repentance. Then, 2Sa 12:29 tells us, *David gathered all the people together and went to Rabbah.* This was the final phase of David’s restoration. He went back to doing what he should have done all along - leading Israel out to battle, instead of remaining in Jerusalem. This means that David was in victory once again. His sin did not condemn him to a life of failure and defeat. There was chastisement for David’s sin, but it did not mean that his life was ruined.

i. "David's fall should put those who have not fallen on their guard, and save from despair those who have."  
(Augustine)

2. (2-3) *David wears the crown of Ammon.*

**Then David took their king's crown from his head, and found it to weigh a talent of gold, and *there were* precious stones in it. And it was set on David's head. Also he brought out the spoil of the city in great abundance. And he brought out the people who *were* in it, and put *them* to work with saws, with iron picks, and with axes. So David did to all the cities of the people of Ammon. Then David and all the people returned to Jerusalem.**

a. **David took their king's crown... it was set on David's head:** David's sin didn't take away his crown. Had David refused the voice of Nathan the Prophet it might have. Because David responded with confession and repentance, there was still a crown for **David's head**.

i. "David's rule over Ammon seems to be part of a complex four-stage system of administration of the empire outside the land of Israel... Ammon was most restricted of all, apparently demoted to provincial status." (Selman)

b. **He brought out the spoil of the city in great abundance... David and all the people returned to Jerusalem:** David again increases in might and in wealth, bringing the riches back to Jerusalem for the sake of later building the temple.

i. This example of extending Israel's security with its neighbors fits in with the Chronicler's broader purpose of showing how David prepared the way for his son to build the temple.

## **B. Other Israeli victories over Philistine giants.**

### *1. (4-7) Three victories over three giants.*

**Now it happened afterward that war broke out at Gezer with the Philistines, at which time Sibbechai the Hushathite killed Sippai, who was one of the sons of the giant. And they were subdued. Again there was war with the Philistines, and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear was like a weaver's beam. Yet again there was war at Gath, where there was a man of great stature, with twenty-four fingers and toes, six on each hand and six on each foot; and he also was born to the giant. So when he defied Israel, Jonathan the son of Shimea, David's brother, killed him.**

a. **Now it happened afterward:** This description of victory over Philistine giants shows that Israel could slay giants without David. **Sibbechai... Elhanan... Jonathan:** These men accomplished heroic deeds when David was finished fighting giants. God will continue to raise up leaders when the leaders of the previous generation pass from the scene.

i. David's legacy lay not only in what he accomplished, but in what he left behind - a people prepared for victory. David's triumphs were meaningful not only for himself but for others who learned victory through his teaching and example.

ii. "The compiler of these books passes by also the incest of Amnon with his sister Tamar, and the rebellion of Absalom, and the awful consequences of all these. These should have preceded the fourth verse. These facts could not be unknown to him, for they were notorious to all; but he saw that they were already amply detailed in books which were accredited



among the people, and the relations were such as no friend to piety and humanity could delight to repeat. On these grounds the reader will give him credit for the *omission*." (Clarke)

**b. With twenty-four fingers and toes, six on each hand and six on each foot:** Commentators like Adam Clarke can't resist reminding us that this is a known phenomenon. "This is not a solitary instance: *Tavernier* informs us that the eldest son of the emperor of Java, who reigned in 1649, had *six fingers* on each hand, and *six toes* on each foot... I once saw a young girl, in the county of Londonderry, in Ireland, who had six fingers on each hand, and six toes on each foot, but her stature had nothing gigantic in it."

**i. The shaft of whose spear was like a weaver's beam:** "Also has known parallels and is not the unhistorical creation which some have alleged. It was actually a javelin with a loop and cord round the shaft for greater distance and stability, and was known in the Aegean area from the twelfth century b.c. Even the Old Testament reports one in the possession of another non-Israelite (1Ch 11:23)." (Selman)

2. (8) *Summary of the victories over the Philistine giants.*

**These were born to the giant in Gath, and they fell by the hand of David and by the hand of his servants.**

**a. These were born to the giant in Gath:** Since Goliath was from **Gath** (1Sa 17:4) these were Goliath's sons or brothers.

**i.** "The Philistine warriors are also all called 'Rephaites' (rsv) or *descendants of Rapha* ('giants', nrsv), who were one of the pre-Israelite groups in Canaan (e.g. Gen 15:20) and famous for their size." (Selman)

**b. Fell by the hand of David and by the hand of his servants:** Part of the idea is that David is conquering enemies now so it will be better for Solomon in the future. Our present victory is not only good for us now but it passes something important on to the next generation.

i. The defeat of these four giants is rightly credited to **the hand of David and the hand of his servants**. David had a role in this through his example, guidance, and influence.

ii. "Let those who after long service find themselves waning in strength, be content to abide with the people of god, still shining for them as a lamp, and thus enabling them to carry on the same Divine enterprises. Such action in the last days of life is also great and high service." (Morgan)

### **David's Census Brings Pestilence**

**1Ch 21:1** Satan wanted to bring trouble on the people of Israel, so he made David decide to take a census.

1Ch 21:2 David gave orders to Joab and the other officers, "Go through Israel, from one end of the country to the other, and count the people. I want to know how many there are."

1Ch 21:3 Joab answered, "May the LORD make the people of Israel a hundred times more numerous than they are now! Your Majesty, they are all your servants. Why do you want to do this and make the whole nation guilty?"

1Ch 21:4 But the king made Joab obey the order. Joab went out, traveled through the whole country of Israel, and then returned to Jerusalem.

1Ch 21:5 He reported to King David the total number of men capable of military service: 1,100,000 in Israel and 470,000 in Judah.

1Ch 21:6 Because Joab disapproved of the king's command, he did not take any census of the tribes of Levi and Benjamin.

1Ch 21:7 God was displeased with what had been done, so he punished Israel.

1Ch 21:8 David said to God, "I have committed a terrible sin in doing this! Please forgive me. I have acted foolishly."

1Ch 21:9 Then the LORD said to Gad, David's prophet,

1Ch 21:10 "Go and tell David that I am giving him three choices. I will do whichever he chooses."

1Ch 21:11 Gad went to David, told him what the LORD had said, and asked, "Which is it to be?"

1Ch 21:12 Three years of famine? Or three months of running away from the armies of your enemies? Or three days during which the LORD attacks you with his sword and sends an epidemic on your land, using his angel to bring death throughout Israel? What answer shall I give the LORD?"

1Ch 21:13 David replied to Gad, "I am in a desperate situation! But I don't want to be punished by people. Let the LORD himself be the one to punish me, because he is merciful."

1Ch 21:14 So the LORD sent an epidemic on the people of Israel, and seventy thousand of them died.

1Ch 21:15 Then he sent an angel to destroy Jerusalem, but he changed his mind and said to the angel, "Stop! That's enough!" The angel was standing by the threshing place of Araunah, a Jebusite.

1Ch 21:16 David saw the angel standing in midair, holding his sword in his hand, ready to destroy Jerusalem. Then David and the leaders of the people—all of whom were wearing sackcloth—bowed low, with their faces touching the ground.

1Ch 21:17 David prayed, "O God, I am the one who did wrong. I am the one who ordered the census. What have these poor people done? LORD, my God, punish me and my family, and spare your people."

### **David Builds an Altar**

1Ch 21:18 The angel of the LORD told Gad to command David to go and build an altar to the LORD at Araunah's threshing place.

1Ch 21:19 David obeyed the LORD's command and went, as Gad had told him to.

1Ch 21:20 There at the threshing place Araunah and his four sons were threshing wheat, and when they saw the angel, the sons ran and hid.

1Ch 21:21 As soon as Araunah saw King David approaching, he left the threshing place and bowed low, with his face touching the ground.

1Ch 21:22 David said to him, "Sell me your threshing place, so that I can build an altar to the LORD, to stop the epidemic. I'll give you the full price."

1Ch 21:23 "Take it, Your Majesty," Araunah said, "and do whatever you wish. Here are these oxen to burn as an offering on the altar, and here are the threshing boards to use as fuel, and wheat to give as an offering. I give it all to you."

1Ch 21:24 But the king answered, "No, I will pay you the full price. I will not give as an offering to the LORD something that belongs to you, something that costs me nothing."

1Ch 21:25 And he paid Araunah six hundred gold coins for the threshing place.

1Ch 21:26 He built an altar to the LORD there and offered burnt offerings and fellowship offerings. He prayed, and the

LORD answered him by sending fire from heaven to burn the sacrifices on the altar.

1Ch 21:27 The LORD told the angel to put his sword away, and the angel obeyed.

1Ch 21:28 David saw by this that the LORD had answered his prayer, so he offered sacrifices on the altar at Araunah's threshing place.

1Ch 21:29 The Tent of the LORD's presence which Moses had made in the wilderness, and the altar on which sacrifices were burned were still at the place of worship at Gibeon at this time;

1Ch 21:30 but David was not able to go there to worship God, because he was afraid of the sword of the LORD's angel.

## **1 Chronicles 21:1-30**

### **1 Chronicles 21 – Where to Build the Temple**

#### **A. David commands a census to be taken.**

*1. (1-2) David is moved to take a census.*

**Now Satan stood up against Israel, and moved David to number Israel. So David said to Joab and to the leaders of the people, "Go, number Israel from Beersheba to Dan, and bring the number of them to me that I may know *it*."**

a. **Now Satan stood up against Israel, and moved David to number Israel:** In 2Sa 24:1, it tells us that this was initially prompted because *the anger of the Lord was aroused against Israel*. So we see that Satan **moved David** yet the LORD expressly allowed it as a chastisement against David.

i. There is quite a gap in the historical record that the Chronicler passes over, including many family problems and a civil war. "His reasons for a gap of this

length are not difficult to surmise: little of what transpired during those two decades would encourage a postexilic Judah, before whom Ezra was seeking to portray a piety that characterized David as his best.” (Payne)

ii. “For the first time in Scripture, the word ‘Satan’ appears without the definite article as a proper noun.” (Payne)

iii. “When Satan incites, he is interested merely in his own ends. He neither cares for righteous punishment nor looks for possible repentance, since they are as foreign to his nature as temptation to sin is to God’s.” (Selman)

b. **Go, number Israel:** This was dangerous because of a principle stated in Exo 30:12 : *When you take the census of the children of Israel for their number, then every man shall give a ransom for himself to the LORD, when you number them, that there may be no plague among them when you number them.*

i. The principle of Exo 30:12 speaks to *God’s ownership of His people*. In the thinking of these ancient cultures, a man only had the right to count or number what belonged to him. Israel didn’t belong to David; Israel belonged to God. It was up to the LORD to command a counting, and if David counted he should only do it at God’s command and receiving ransom money to “atone” for the counting.

ii. “Numbering the hosts of Jehovah is not essentially or necessarily wrong; everything depends on the motive... When it is born of pride, it is the subtlest of perils, inclining us to trust in the multitude of a host, and thus to cease to depend upon God.” (Morgan)

iii. "When we are moved to number the people, we may rest assured that the impulse is Divine or Satanic, and we may determine which by the motive. If the motive is service, it is God. If the motive is pride, it is Satanic." (Morgan)

2. (3-4) *Joab objects to the census.*

**And Joab answered, "May the LORD make His people a hundred times more than they are. But, my lord the king, are they not all my lord's servants? Why then does my lord require this thing? Why should he be a cause of guilt in Israel?" Nevertheless the king's word prevailed against Joab. Therefore Joab departed and went throughout all Israel and came to Jerusalem.**

a. **Why then does my lord desire this thing?** Joab wasn't afraid to speak to David when he thought the king was wrong. With the best interest of both David and Israel in mind, Joab tactfully asked David to reconsider this foolish desire to count the nation.

i. Joab also hints at the *motive* behind the counting - pride in David. The **this thing** that David desired was the increase of the nation, and he perhaps wanted to measure the size of his army to know if he had enough force to conquer a neighboring nation. "He did it out of curiosity and creature-confidence." (Trapp)

ii. We gather from 2 Samuel 24 that this took place late in his reign. So late in his reign, David was tempted to take some of the glory in himself. He looked at how Israel had grown and prospered during his reign - it was remarkable indeed. The count was a way to take credit to himself. "The spirit of vainglory in numbers had taken possession of the people and

the king, and there was a tendency to trust in numbers and forget God.” (Morgan)

b. **Nevertheless the king’s word prevailed against Joab:** 2Sa 24:4 tells us that it wasn’t only Joab who tried to tell David not to do this - the *captains of the army* also warned David not to count the soldiers in Israel. But David did so anyway.

3. (5-8) *The census is made and David is immediately sorry.*

**Then Joab gave the sum of the number of the people to David. All Israel *had* one million one hundred thousand men who drew the sword, and Judah *had* four hundred and seventy thousand men who drew the sword. But he did not count Levi and Benjamin among them, for the king’s word was abominable to Joab. And God was displeased with this thing; therefore He struck Israel. So David said to God, “I have sinned greatly, because I have done this thing; but now, I pray, take away the iniquity of Your servant, for I have done very foolishly.”**

a. **Joab gave the sum of the number of the people to the king:** he results showed that there were 1,300,000 fighting men among the twelve tribes, reflecting an estimated total population of about 6 million in Israel.

i. 2Sa 24:5-9 indicates that it took almost 10 months to complete the census. David should have called off this foolish census during the ten months, but he didn’t.

ii. The number given in 2Sa 24:5-9 is different than the sum arrived at here. “To attempt to reconcile them in every part is lost labour; better at once acknowledge what cannot be successfully denied, that although the original writers of the Old Testament



wrote under the influence of the Divine Spirit, yet we are not told that the same influence descended on all *copiers* of their words, so as absolutely to prevent them from making mistakes." (Clarke)

iii. **But he did not count Levi and Benjamin:** "The rabbis give the following reason for this: Joab, seeing that this would bring down destruction upon the people, purposed to save two tribes. Should David ask, Why have you not numbered the Levites? Joab purposed to say, Because the Levites are not reckoned among the children of Israel. Should he ask, Why have you not numbered Benjamin? he would answer, Benjamin has been already sufficiently punished, on account of the treatment of the woman at Gibeah: if, therefore, this tribe were to be again punished, who would remain?" (Clarke)

b. **Therefore He struck Israel:** God would strike Israel with a choice of judgments offered to David. Yet God had already struck Israel by deeply convicting the King of Israel with an acute sense of his sin.

c. **I have sinned greatly:** The man after God's heart was not sinless, but had a heart sensitive to sin when it was committed. David kept a short account with God.

i. "The chief interest of this chapter for us lies in the revelation of the true character of David. His sins were the lapses and accidents of his life. This is not to condone them. It is, however, to emphasize that the habitual set of his life was far otherwise than these sins suggest, and the deepest truth concerning him is revealed, not by the failures, but by his action afterwards." (Morgan)

d. **Take away the iniquity of Your servant, for I have done very foolishly:** David now saw the pride

and vainglory that prompted him to do such a foolish thing.

4. (9-12) *David is allowed to choose the judgment.*

**And the LORD spoke to Gad, David's seer, saying, "Go and tell David, saying, 'Thus says the LORD: "I offer you three *things*; choose one of them for yourself, that I may do *it* to you.'"" So Gad came to David and said to him, "Thus says the LORD: 'Choose for yourself, either three years of famine, or three months to be defeated by your foes with the sword of your enemies overtaking *you*, or else for three days the sword of the LORD; the plague in the land, with the angel of the LORD destroying throughout all the territory of Israel.' Now consider what answer I should take back to Him who sent me."**

a. **I offer you three things:** God used David's sin and the resulting chastisement to reveal David's heart and wisdom. His choice of the following three options would test David:

- **Three years of famine:** This would surely be the death of some in Israel, but the wealthy and resourceful would survive. Israel would have to depend on neighboring nations for food.

- **Three months to be defeated by your foes:** This would be the death of some in Israel, but mostly only of soldiers. Israel would have to contend with **enemies** among neighboring nations.

- **For three days... the plague in the land:** This would be the death of some in Israel, but *anyone* could be struck by this plague - rich or poor, influential or anonymous, royalty or common.

i. "This was a great mercy: David must be whipped; but he may choose his own rod." (Trapp)

b. **Now consider what answer I should take back to Him who sent me:** God wanted David to use the prophet as a mediator, and to answer to the prophet instead of directly to God.

5. (13) *David chooses the three days of plague.*

**And David said to Gad, "I am in great distress. Please let me fall into the hand of the LORD, for His mercies are very great; but do not let me fall into the hand of man."**

a. **Please let me fall into the hand of the LORD:** This meant that David chose the three days of plague. In the other two options the king and his family could be insulated against the danger, but David knew that he had to expose *himself* to the chastisement of God.

i. "Had he chosen *war*, his own *personal safety* was in no danger, because there was already an ordinance preventing him from going to battle. Had he chosen *famine*, his own wealth would have secured his and his own family's support. But he showed the greatness of his mind in choosing the *pestilence*, to the ravages of which himself and his household were exposed equally with the meanest of his subjects." (Clarke)

b. **Do not let me fall into the hand of man:** This meant that David chose the three days of plague. In the other two options, Israel would either be at the mercy of neighbors (as in the famine) or attacked by enemies. David knew that God is far more merciful and gracious than man is.

## **B. The course of the plague**

1. (14-15) *The plague of destruction hits Israel severely.*

**So the LORD sent a plague upon Israel, and seventy thousand men of Israel fell. And God sent an angel to**

**Jerusalem to destroy it. As he was destroying, the LORD looked and relented of the disaster, and said to the angel who was destroying, "It is enough; now restrain your hand." And the angel of the LORD stood by the threshing floor of Ornan the Jebusite.**

a. **Seventy thousand men of Israel fell:** This was a great calamity upon Israel - a devastating plague striking this many in such a short period of time.

b. **The LORD looked and relented of the disaster:** This justified David's wisdom in leaving himself in God's hands. He could not trust man to relent from destruction.

*2. (16-19) David's intercession; and God's instruction.*

**Then David lifted his eyes and saw the angel of the LORD standing between earth and heaven, having in his hand a drawn sword stretched out over Jerusalem. So David and the elders, clothed in sackcloth, fell on their faces. And David said to God, "Was it not I who commanded the people to be numbered? I am the one who has sinned and done evil indeed; but these sheep, what have they done? Let Your hand, I pray, O LORD my God, be against me and my father's house, but not against Your people that they should be plagued." Therefore, the angel of the LORD commanded Gad to say to David that David should go and erect an altar to the LORD on the threshing floor of Ornan the Jebusite. So David went up at the word of Gad, which he had spoken in the name of the LORD.**

a. **Having in his hand a drawn sword stretched out over Jerusalem:** At this point God had relented from the severity of judgment, yet the threat was still imminent. So **David and the elders** humbled themselves before God and David repented.

b. **Let Your hand, I pray, O LORD my God, be against me and my father's house:** Like a true shepherd, David asked that the punishment be upon him and his own household. Having another purpose to accomplish, God did not accept David's offer.

c. **Erect an altar to the LORD on the threshing floor of Ornan the Jebusite:** This is where David met the Angel of the LORD, and where God relented from the plague before it came upon Jerusalem. Now God wanted David to meet Him there in worship.

i. "Threshing floors were usually on a height, in order to catch every breeze; some area to the north of David's city is indicated" (Baldwin)

ii. The **threshing floor of Ornan** had both rich history and a rich future. 2Ch 3:1 tells us that the threshing floor of Ornan was on Mount Moriah; the same hill where Abraham offered Isaac (Gen 22:2), and the same set of hills where Jesus died on the cross (Gen 22:14).

iii. "In fact, David's altar was the only one in pre-exilic times which God explicitly commanded to be built." (Selman)

iv. "The decision of God to establish his altar and temple at Moriah in Jerusalem has affected all history (cf. Rev 11:1); for this mountain became the focus of the Holy City, where His Son was crucified. And it will continue to affect history; for from this 'city he loves', he will some day rule the nations of the earth (Isa 2:2-4)." (Payne)

3. (20-25) *David buys the threshing floor of Ornan.*

**Now Ornan turned and saw the angel; and his four sons who were with him hid themselves, but Ornan continued threshing wheat. Then David came to**

Ornan, and Ornan looked and saw David. And he went out from the threshing floor, and bowed before David with *his* face to the ground. Then David said to Ornan, "Grant me the place of *this* threshing floor, that I may build an altar on it to the LORD. You shall grant it to me at the full price, that the plague may be withdrawn from the people." And Ornan said to David, "Take *it* to yourself, and let my lord the king do *what is* good in his eyes. Look, I *also* give you the oxen for burnt offerings, the threshing implements for wood, and the wheat for the grain offering; I give *it* all." Then King David said to Ornan, "No, but I will surely buy *it* for the full price, for I will not take what is yours for the LORD, nor offer burnt offerings with *that which* costs *me* nothing." So David gave Ornan six hundred shekels of gold by weight for the place.

a. **Now Ornan turned and saw the angel; and his four sons who were with him hid themselves:**

"Partly because of the glory and majesty in which the angel appeared, which men's weak and sinful natures are not able to bear; and partly for the fear of God's vengeance, which was at this time riding circuit in the land, and now seemed to be coming to their family."  
(Poole)

b. **Grant me the place of this threshing floor... at full price:** David wanted to transform this place where chaff was separated from wheat into a place of sacrifice and worship. It would remain a place of sacrifice and worship, because this land purchased by David became the site of Solomon's temple (1Ch 21:28 to 1Ch 22:5).

i. "So David bought 'the site' – *hammaqom*, which may have included the whole area of Mount Moriah – for 240 ounces of gold. This was worth about one hundred thousand dollars. 2Sa 24:24 notes a much

smaller amount, 20 ounces of silver, for the threshing floor itself." (Payne)

c. **Take it to yourself, and let my lord the king do what is good in his eyes:** Ornan had a good, generous heart and wanted to *give* David anything he wanted.

i. "Had Araunah's noble offer been accepted, it would have been *Araunah's sacrifice*, not *David's*; nor would it have answered the end of turning away the displeasure of the Most High." (Clarke)

d. **No, but I will surely buy it for the full price, for I will not take what is yours for the LORD, nor offer burnt offerings with that which costs me nothing:** David knew that it would not be a *gift* nor a *sacrifice* unto the LORD if it did not cost him something. He didn't look for the cheapest way possible to please God.

i. "He who has a religion that *costs him nothing*, has a religion that is *worth nothing*: nor will any man esteem the ordinances of God, if those ordinances cost him nothing." (Clarke)

ii. "Where there is true, strong love to Jesus, it will cost us something. Love is the costliest of all undertakings... But what shall we mind if we gain Christ? You cannot give up for Him without regaining everything you have renounced, but purified and transfigured." (Meyer)

4. (26-27) *God is satisfied and the judgment relents.*

**And David built there an altar to the LORD, and offered burnt offerings and peace offerings, and called on the LORD; and He answered him from heaven by fire on the altar of burnt offering. So the LORD commanded the angel, and he returned his sword to its sheath.**

**a. And offered burnt offerings and peace offerings:**

This shows that David understood that the death of the 70,000 in Israel in the plague did not *atone* for his and Israel's sin. Atonement could only be made through the blood of an approved substitute.

i. **Burnt offerings** were to atone for sin; **peace offerings** were to enjoy fellowship with God. This shows us from beginning to end, David's life was marked by fellowship with God.

ii. "We finally see the man after God's own heart turning the occasion of his sin and its punishment into an occasion of worship." (Morgan)

**b. He answered him from heaven by fire on the altar:**

God showed His acceptance of David's sacrifice by consuming it with fire from **heaven**. God honored David's desire to be right and to fellowship with God by answering with Divine blessing from heaven. So it always is when God's children draw near to their God and Father for cleansing and fellowship.

i. The sending of fire from heaven answered a question that had burned in the heart of David for a long time. For many years, he had wondered where God wanted the temple to be built, and he sought for that place, as shown in Psa 132:1-5 :

*LORD, remember David  
And all his afflictions;  
How he swore to the LORD,  
And vowed to the Mighty One of Jacob:  
"Surely I will not go into the chamber of my house,  
Or go up to the comfort of my bed;  
I will not give sleep to my eyes  
Or slumber to my eyelids,  
Until I find a place for the LORD,  
A dwelling place for the Mighty One of Jacob."*



ii. The **fire on the altar** from heaven confirmed the previous word of the Prophet Gad that *this* was the place to build the altar and the temple. We see that God simply use Satan's provocation at the opening of this chapter to lead to the answer of this important question for David and for the nation of Israel. There were certainly other purposes of God at work, but this was one of them.

iii. The character of Ornan's threshing floor shows us something about where and how God wants to meet with men. Ornan's threshing floor was...

- A simple, unadorned place – not like a fancy church at all.
- A place of ordinary work.
- A place bought with money.
- A place from where bread was brought forth.
- A place where the justice of God was evident.
- A place where sin was confessed.
- A place where sacrifice was offered and accepted.

iv. "Do not believe for a moment that visible grandeur is necessary to the place where God will meet with you. Go to your threshing floor and pray; aye, while the unmuzzled oxen take their rest, bow your knee and cry to the Lord of the harvest, and you shall meet with God there amongst the straw and the grain. Fear not to draw nigh to God in these streets, but consecrate all space to the Lord your God." (Spurgeon)

5. (28-22:1) *David decides to build the temple at the place where God showed mercy to Israel.*

**At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there. For the tabernacle of the LORD and the altar of the burnt offering, which Moses had made in the wilderness, were at that time at the high place in Gibeon. But David could not go before it to inquire of God, for he was afraid of the sword of the angel of the LORD. Then David said, "This *is* the house of the LORD God, and this *is* the altar of burnt offering for Israel."**

**a. When David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there:** David knew that there was something special about this threshing floor; he understood that God had sanctified the place Himself with fire from heaven.

i. "Having seen his prayers answered and his sacrifices accepted, the site had already become a 'house of prayer' and a 'temple for sacrifices' cf. 2Ch 7:12; Isa 56:7)." (Selman)

ii. "Abraham taught the fact of the sacrifice, while to David the reason of that sacrifice of Christ was explained. He was sacrificed to stay the plague — the plague of sin, the punishment of our iniquities." (Spurgeon)

**b. This is the house of the LORD God, and this is the altar of burnt offering for Israel:** David understood that the future temple should be built on this spot in Jerusalem. God had sanctified this humble threshing floor to Himself.

i. **This is the house:** "This is that very place foretold by Moses (Deu 12:11)." (Trapp)

**1Ch 22:1** So David said, "This is where the Temple of the LORD God will be. Here is the altar where the people of Israel are to offer burnt offerings."

### **David Prepares for Temple Building**

1Ch 22:2 King David gave orders for all the foreigners living in the land of Israel to assemble, and he put them to work. Some of them prepared stone blocks for building the Temple.

1Ch 22:3 He supplied a large amount of iron for making nails and clamps for the wooden gates, and so much bronze that no one could weigh it.

1Ch 22:4 He had the people of Tyre and Sidon bring him a large number of cedar logs.

1Ch 22:5 David thought, "The Temple that my son Solomon is to build must be splendid and world-famous. But he is young and inexperienced, so I must make preparations for it." So David got large amounts of the materials ready before he died.

### **Solomon Charged to Build the Temple**

1Ch 22:6 He sent for his son Solomon and commanded him to build a temple for the LORD, the God of Israel.

1Ch 22:7 David said to him, "Son, I wanted to build a temple to honor the LORD my God.

1Ch 22:8 But the LORD told me that I had killed too many people and fought too many wars. And so, because of all the bloodshed I have caused, he would not let me build a temple for him.

1Ch 22:9 He did, however, make me a promise. He said, 'You will have a son who will rule in peace, because I will give him peace from all his enemies. His name will be Solomon, because during his reign I will give Israel peace and security.

1Ch 22:10 He will build a temple for me. He will be my son, and I will be his father. His dynasty will rule Israel forever.'

"

1Ch 22:11 David continued, "Now, son, may the LORD your God be with you, and may he keep his promise to make you successful in building a temple for him.

1Ch 22:12 And may the LORD your God give you insight and wisdom so that you may govern Israel according to his Law.

1Ch 22:13 If you obey all the laws which the LORD gave to Moses for Israel, you will be successful. Be determined and confident, and don't let anything make you afraid.

1Ch 22:14 As for the Temple, by my efforts I have accumulated almost four thousand tons of gold and nearly forty thousand tons of silver to be used in building it. Besides that, there is an unlimited supply of bronze and iron. I also have wood and stone ready, but you must get more.

1Ch 22:15 You have many workers. There are stonecutters to work in the quarries, and there are masons and carpenters, as well as a large number of skilled workers of every sort who can work

1Ch 22:16 with gold, silver, bronze, and iron. Now begin the work, and may the LORD be with you."

1Ch 22:17 David commanded all the leaders of Israel to help Solomon.

1Ch 22:18 He said, "The LORD your God has been with you and given you peace on all sides. He let me conquer all the people who used to live in this land, and they are now subject to you and to the LORD.

1Ch 22:19 Now serve the LORD your God with all your heart and soul. Start building the Temple, so that you can place in it the Covenant Box of the LORD and all the other sacred objects used in worshiping him."

# 1 Chronicles 22:1-19

## 1 Chronicles 22 - David's Charge to Solomon

### A. David gathers men, material, and a vision.

1. (2-4) *David gathers men and material for building the temple.*

**So David commanded to gather the aliens who were in the land of Israel; and he appointed masons to cut hewn stones to build the house of God. And David prepared iron in abundance for the nails of the doors of the gates and for the joints, and bronze in abundance beyond measure, and cedar trees in abundance; for the Sidonians and those from Tyre brought much cedar wood to David.**

a. **David commanded to gather the aliens who were in the land of Israel:** 1Ki 5:15-18 describes how these were actually put to work in the building of the temple in Solomon's day, some 70,000 slaves.

b. **Cedar trees in abundance:** The cedar trees of Lebanon were legendary for their excellent timber. This means David (and Solomon after him) wanted to build the temple out of the best materials possible.

i. It also means that they were willing to build this great temple to God with "Gentile" wood and using "Gentile" labor. This was a temple to the God of Israel, but it was not only for Israel. Only Jews built the tabernacle, "But the temple is not built without the aid of the Gentile Tyrians. They, together with us, make up the Church of God." (Trapp)

ii. Payne on **iron in abundance:** "The king's provision of 'a large amount of iron' reflects how conditions had changed during his time – known archaeologically as Iron I – due, no doubt, to the

incorporation of iron-producing Philistines within the sphere of Hebrew control.”

*2. (5) David's vision for the preparation of the temple.*

**Now David said, “Solomon my son *is* young and inexperienced, and the house to be built for the LORD *must be* exceedingly magnificent, famous and glorious throughout all countries. I will now make preparation for it.” So David made abundant preparations before his death.**

a. **Solomon my son is young and inexperienced:** Even after David's death, Solomon knew that he was **young and inexperienced** (1Ki 3:7), so when offered anything he wanted wisdom to lead God's people.

b. **The house to be built for the LORD must be exceeding magnificent:** Solomon had the same vision for the glory of the temple, and he indeed built it according to David's vision of a **magnificent, famous, and glorious** building. Solomon had this vision breathed into him through his father's influence.

i. We can almost picture the old David and the young Solomon pouring over the plans and ideas for the temple together with excitement. David knew that it was not his place to build it, but had the right vision for what the temple should be in general terms, and he passed that vision on to his son.

ii. **So David made abundant preparations before his death:** This indicates that David was at peace with the idea that he himself could not build the temple and was content to prepare the way for his son to build it successfully. “This is a picture of a man who through stress and storm had found his way into the quiet calm assurance of his place in the divine

economy... It is a condition of peace and power.”  
(Morgan)

iii. “The Chronicler was vitally concerned to insure support for the Jerusalem temple in his day. No more fitting stimulus for dedication in this regard could then be found than in the example set by David when he made preparations for the construction of that temple in his day.” (Payne)

## **B. David’s exhortation to his son Solomon.**

1. (6-10) *David’s testimony of the call to build the temple.*

**Then he called for his son Solomon, and charged him to build a house for the LORD God of Israel. And David said to Solomon: “My son, as for me, it was in my mind to build a house to the name of the LORD my God; but the word of the LORD came to me, saying, ‘You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight. Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around. His name shall be Solomon, for I will give peace and quietness to Israel in his days. He shall build a house for My name, and he shall be My son, and I *will be* his Father; and I will establish the throne of his kingdom over Israel forever.’”**

a. **And charged him to build a house for the LORD God of Israel:** This was not a suggestion or an idea offered to Solomon. It was a sacred *charge* for him to fulfill. David knew that he could not fulfill this last great work of his life himself; he could only do it *through* Solomon after David went to his reward. There was a sense in which if Solomon failed, David failed also.

i. Specifically, David wanted to **build a house to the name of the LORD my God**. "That the temple was to be built 'for the Name of the LORD' means more than his reputation or honor but ultimately for his Person." (Payne)

b. **You have shed much blood and have made great wars; you shall not build a house for My name:** This explanation was not previously recorded, either in 2 Samuel or in 1 Chronicles. Here we find one of the reasons why God did not want David to build the temple, and why He chose Solomon instead. God wanted **a man of rest and peace** to build a **house** unto Him.

i. It wasn't that David's wars were wrong or ungodly, or that the blood he shed was unrighteous. It was that God wanted His house built from the context of peace and rest and victory; He wanted it to be built *after* and *from* the victory, not from the midst of struggle.

ii. "Principally for mystical signification, to teach us that the church (whereof the temple was a manifest and a illustrious type) should be built by Christ, *the Prince of peace*, Isa 9:6; and that it should be gathered and built up, *not by might or power*, or by force of arms, but *by God's Spirit*, Zec 4:6, and by the preaching of the gospel of peace." (Poole)

2. (11-13) *David warns Solomon to stay faithful to God and His word.*

**"Now, my son, may the LORD be with you; and may you prosper, and build the house of the LORD your God, as He has said to you. Only may the LORD give you wisdom and understanding, and give you charge concerning Israel, that you may keep the law of the LORD your God. Then you will prosper, if you take care to fulfill the statutes and judgments with which**



**the LORD charged Moses concerning Israel. Be strong and of good courage; do not fear nor be dismayed."**

a. **May the LORD be with you; and may you prosper, and build the house of the LORD your God:** The Chronicler emphasized David's legacy and Solomon's mission to build the temple. This would become by far Solomon's greatest accomplishment.

b. **That you may keep the law of the LORD your God:** David knew that Solomon could not be strong or courageous without obedient fellowship with God. In this place of obedient fellowship, Solomon would **prosper** in all that he did.

c. **Be strong and of good courage; do not fear nor be dismayed:** Solomon could take courage and reject fear because God promised David that as long as his sons walked in obedience, they would keep the throne of Israel (1Ki 2:1-4).

i. This is an amazing promise. No matter what the Assyrians or the Egyptians or the Babylonians did, as long as David's sons were *obedient* and followed God with their heart and with all their soul, God would establish their kingdom. He would take care of the rest.

*3. (14-16) What David did to prepare for the building of the temple.*

**"Indeed I have taken much trouble to prepare for the house of the LORD one hundred thousand talents of gold and one million talents of silver, and bronze and iron beyond measure, for it is so abundant. I have prepared timber and stone also, and you may add to them. Moreover *there are* workmen with you in abundance: woodsmen and stonecutters, and all types of skillful men for every kind of work. Of gold**

**and silver and bronze and iron *there is* no limit. Arise and begin working, and the LORD be with you."**

a. **I have taken much trouble to prepare for the house of the LORD:** David took seriously his mission to **prepare** the way by bringing both *security* and *treasure* to Israel and his successor Solomon. With these two resources he could build **the house of the LORD**.

i. The Bible tells us that Jesus – the greater Son of David – is also building a temple (Eph 2:19-22). He could only do this after security and treasure were won; but the greater Son of David made this peace and plundered the enemy *Himself* at the cross. Jesus could also say that He took **much trouble to prepare for the house of the LORD** and that He has prepared the building materials (his people, according to Eph 2:19-22).

b. **One hundred thousand talents of gold:** This is an enormous amount of gold. Some Bible commentators believe this large number is accurate and some feel it is a scribal error. Even allowing for possible scribal error, David clearly amassed significant resources for a temple he would never build.

i. Even so, David also told Solomon to receive these enormous resources and **add to them**. "Save as I have saved, out of the revenues of the state, and thou mayest also add something for the erection and splendour of his this house. This was a gentle though pointed hint, which was not lost on Solomon." (Clarke)

ii. "Cannot I put my hand on some young man's shoulder, and say to him, 'Thou mayest add thereto; thou hast a good voice; thou hast an active brain; begin to speak for God; there are numbers of godly

men in the gospel ministry; if thou art called of God, thou mayest add thereto’?” (Spurgeon)

c. **Arise and begin working, and the LORD be with you:** David made all the preparation, but it was in vain if Solomon did not **begin working**. He had to actually do the work, and do it with the confidence that the LORD was with him.

i. David is an example of someone who works in the background, who receives none or little credit for his work, but the job cannot be done without him.

- David gathered the materials for the temple.
- David prepared some of those materials.
- David won the peace with surrounding nations that Israel needed to build the temple.
- David found and purchased the site to build the temple.
- David established the plans for the temple.
- David organized and commanded the administration and servants of the temple.

ii. Yet no one calls it “David’s temple.” It seems that all the credit, all the name, all the glory goes to Solomon. It doesn’t seem to have bothered David, because he was a man after God’s heart.

iii. “So, if you go to a country town or village, and you preach the gospel to a few poor folk, you may never have seemed very successful; but you have been preparing the way for somebody else who is coming after you.” (Spurgeon)

iv. “But *this is a terrible blow at self*. Self says, ‘I like to begin something of my own, and I like to carry it out; I do not want any interference from other

people.' A friend proposed, the other day, to give you a little help in your service. You looked at him as if he had been a thief. You do not want any help; you are quite up to the mark; you are like a wagon and four horses, and a dog under the wagon as well! There is everything about you that is wanted; you need no help from anybody; you can do all things almost without the help of God! I am very sorry for you if that is your opinion." (Spurgeon)

4. (17-19) *David's command to the leaders of Israel.*

**David also commanded all the leaders of Israel to help Solomon his son, saying, "Is not the LORD your God with you? And has He *not* given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the LORD and before His people. Now set your heart and your soul to seek the LORD your God. Therefore arise and build the sanctuary of the LORD God, to bring the ark of the covenant of the LORD and the holy articles of God into the house that is to be built for the name of the LORD."**

a. **David also commanded all the leaders of Israel to help Solomon his son:** David knew that one leader – even a great leader – was not enough to get a great work done. When God calls a leader He also calls other **leaders... to help.**

b. **Now set your heart and your soul to seek the LORD your God:** This command of David's is interesting in its context. David gave this command in the context of *work*, not the context of leisurely repose before God. David knew that it was possible to keep one's heart set on seeking God even in the midst of doing a great work before the LORD.

i. "They must *seek the LORD* (v. 19) as David had sought him (*cf.* 13:3; 14:10, 14). David explains how to seek ('devote your heart and soul'; *cf.* reb, neb, jb) and what it meant in practice (*Build the sanctuary*). As elsewhere, 'seeking' is an act of obedience rather than a search for guidance, and David will yet again underline its importance (1Ch 28:8-9)." (Selman)

ii. "Thus Solomon came to the Jewish throne with every possible advantage. Had he made a proper use of his state and of his talents, he would have been the greatest as well as the wisest of sovereigns. But alas! How soon did this pure gold become dim! He began with an unlawful matrimonial connection; this led him to a commerce that was positively forbidden by the law of God: he then multiplied his matrimonial connections with pagan women; they turned his heart away from God, and the once wise and holy Solomon died a fool and an idolater." (Clarke)

iii. "Did David live in vain? Can it be truly said that he failed in the grandest project of his life? Assuredly not; he did all that he was permitted to do, and by making those elaborate preparations, he was really the means of the building of the temple." (Spurgeon)

iv. "God buries the workman, but the devil himself cannot bury the work. The work is everlasting, though the workmen die. We pass away, as star by star grows dim; but the eternal light is never-fading. God shall have the victory." (Spurgeon)

## **David Organizes the Levites**

**1Ch 23:1** When David was very old, he made his son Solomon king of Israel.

1Ch 23:2 King David brought together all the Israelite leaders and all the priests and Levites.

1Ch 23:3 He took a census of all the male Levites aged thirty or older. The total was thirty-eight thousand.

1Ch 23:4 The king assigned twenty-four thousand to administer the work of the Temple, six thousand to keep records and decide disputes,

1Ch 23:5 four thousand to do guard duty, and four thousand to praise the LORD, using the musical instruments provided by the king for this purpose.

1Ch 23:6 David divided the Levites into three groups, according to their clans: Gershon, Kohath, and Merari.

1Ch 23:7 Gershon had two sons: Ladan and Shimei.

1Ch 23:8 Ladan had three sons: Jehiel, Zetham, and Joel,

1Ch 23:9 who were the heads of the clans descended from Ladan. (Shimei had three sons: Shelomoth, Haziël, and Haran.)

1Ch 23:10 (10-11) Shimei had four sons: Jahath, Zina, Jeush, and Beriah, in order of age. Jeush and Beriah did not have many descendants, so they were counted as one clan.

1Ch 23:12 Kohath had four sons: Amram, Izhar, Hebron, and Uzziel.

1Ch 23:13 His oldest son, Amram, was the father of Aaron and Moses. (Aaron and his descendants were set apart to be in charge of the sacred objects forever, to burn incense in the worship of the LORD, to serve him, and to bless the people in his name.

1Ch 23:14 But the sons of Moses, the man of God, were included among the Levites.)

1Ch 23:15 Moses had two sons, Gershom and Eliezer.

1Ch 23:16 The leader among Gershom's sons was Shebuel.

1Ch 23:17 Eliezer had only one son, Rehabiah, but Rehabiah had many descendants.

1Ch 23:18 Kohath's second son, Izhar, had a son, Shelomith, the head of the clan.

1Ch 23:19 Kohath's third son, Hebron, had four sons: Jeriah, Amariah, Jahaziel, and Jekameam.

1Ch 23:20 Kohath's fourth son, Uzziel, had two sons, Micah and Isshiah.

1Ch 23:21 Merari had two sons, Mahli and Mushi. Mahli also had two sons, Eleazar and Kish,

1Ch 23:22 but Eleazar died without having any sons, only daughters. His daughters married their cousins, the sons of Kish.

1Ch 23:23 Merari's second son, Mushi, had three sons: Mahli, Eder, and Jeremoth.

1Ch 23:24 These were the descendants of Levi, by clans and families, every one of them registered by name. Each of his descendants, twenty years of age or older, had a share in the work of the LORD's Temple.

1Ch 23:25 David said, "The LORD God of Israel has given peace to his people, and he himself will live in Jerusalem forever.

1Ch 23:26 So there is no longer any need for the Levites to carry the Tent of the LORD's presence and all the equipment used in worship."

1Ch 23:27 On the basis of David's final instructions all Levites were registered for service when they reached the age of twenty,

1Ch 23:28 and were assigned the following duties: to help the priests descended from Aaron with the Temple worship, to take care of its courtyards and its rooms, and to keep undefiled everything that is sacred;

1Ch 23:29 to be responsible for the bread offered to God, the flour used in offerings, the wafers made without yeast, the baked offerings, and the flour mixed with olive oil; to weigh and measure the Temple offerings;

1Ch 23:30 and to praise and glorify the LORD every morning and every evening

1Ch 23:31 and whenever offerings to the LORD are burned on the Sabbath, the New Moon Festival, and other festivals. Rules were made specifying the number of Levites assigned to do this work each time. The Levites were assigned the duty of worshiping the LORD for all time.

1Ch 23:32 They were given the responsibility of taking care of the Tent of the LORD's presence and the Temple, and of assisting their relatives, the priests descended from Aaron, in the Temple worship.

## **1 Chronicles 23:1-32**

### **1 Chronicles 23 – New Duties for the Levites**

#### **A. The groupings of the Levites.**

*1. (1-2) David passes the kingdom to Solomon.*

**So when David was old and full of days, he made his son Solomon king over Israel. And he gathered together all the leaders of Israel, with the priests and the Levites.**

a. **When David was old and full of days, he made his son Solomon king over Israel:** David had other sons who might also claim the throne of Israel after his death (especially Adonijah). 1Ki 1:31-40 describes in greater detail how David made sure that Solomon and not Adonijah took the throne after his death.

i. “Not that he did resign the kingdom to him, but that he declared his mind concerning his succession into the throne after his death.” (Poole)

b. **He gathered together all the leaders of Israel:** David gathered these for the purpose of organizing them to help Solomon with the work of building the temple and administering the affairs of the kingdom.



2. (3-6) *The number and the main groupings of the Levites.*

**Now the Levites were numbered from the age of thirty years and above; and the number of individual males was thirty-eight thousand. Of these, twenty-four thousand were to look after the work of the house of the LORD, six thousand were officers and judges, four thousand were gatekeepers, and four thousand praised the LORD with *musical* instruments, “which I made,” said David, “for giving praise.” Also David separated them into divisions among the sons of Levi: Gershon, Kohath, and Merari.**

a. **The Levites were numbered for the age of thirty years and above:** This was based on the ancient command found in Num 4:1-3, indicating that a Levite’s service began at 30 years of age.

b. **The number of individuals was thirty-eight thousand:** These 38,000 qualified Levites were divided into different duties.

i. **To look after the work of the house of the LORD:** The temple was a busy place constantly flowing with worshippers, sacrifice, and service unto God. It took many skilled people to take care of all the practical matters behind this activity.

ii. **Officers and judges:** The Levites were also the civil servants for the Kingdom of Israel. Governmental records, decisions, and administration were all in the hands of the Levites.

iii. **Gatekeepers:** These had the responsibility for security, both in a practical and spiritual sense. They made sure that only those who were ready to serve and worship God could come to the temple and its associated building.

iv. **Four thousand praised the LORD:** These Levites had the job of worshipping God both with their voices and musical instruments. They did this both to honor God directly and also to encourage *others* to worship God.

c. **David separated them into divisions among the sons of Levi: Gershon, Kohath, and Merari:** These family groupings within the tribe of Levi were described hundreds of years before in Numbers 3, 4.

i. **Gershon:** The Gershonites were to take care of the skins that covered the tabernacle itself.

ii. **Kohath:** The Kohathites were to take care of the furniture of the tabernacle including the ark of the covenant, the table of showbread, and so forth, under the direction of Eleazar the priest, son of Aaron.

iii. **Merari:** The family of Merari was to take care of the structural aspects of the tabernacle including the pillars, the boards, and so forth

### *3. (7-11) The Gershonites.*

**Of the Gershonites: Laadan and Shimei. The sons of Laadan: the first Jehiel, then Zetham and Joel; three *in all*. The sons of Shimei: Shelomith, Haziël, and Haran; three *in all*. These were the heads of the fathers' *houses* of Laadan. And the sons of Shimei: Jahath, Zina, Jeush, and Beriah. These *were* the four sons of Shimei. Jahath was the first and Zizah the second. But Jeush and Beriah did not have many sons; therefore they were assigned as one father's house.**

### *4. (12-13) The Kohathites.*

**The sons of Kohath: Amram, Izhar, Hebron, and Uzziel; four *in all*. The sons of Amram: Aaron and Moses; and Aaron was set apart, he and his sons forever, that he should sanctify the most holy things,**

**to burn incense before the LORD, to minister to Him, and to give the blessing in His name forever.**

a. **And Aaron was set apart, he and his sons forever:** Among the Levites, the descendants of Aaron were chosen for the priestly duties described in these verses. Being a member of the tribe of Levi was not enough to be a priest; one had to be a descendant of this particular family of Aaron.

b. **That he should sanctify the most holy things, to burn incense before the LORD, to minister to Him, and to give the blessing in His name forever:** This is a brief but powerful description of the duties of the priests of Israel.

- **That he should sanctify the most holy things:** The priest was to have an active concern for holiness, and to be able to discern between what was holy and what was not. This means that holiness had to touch the life of the priest; he had to represent God before the people.

- **To burn incense before the LORD:** Incense is a picture of intercessory prayer. The priest had to represent the people before the Lord. "The fragrant incense stealing heavenward is a beautiful emblem of intercessory prayer. Let us pray more, not for ourselves so much as for others. This is the sign of growth in grace, when our prayers are fragrant with the names of friend and foe, and mingled with the coals of the golden altar." (Meyer)

- **To minister to Him:** The priest was busy with people and the work of ministry, but he must never forget his ministry to God Himself. He was to spend time in personal devotion, worship, and attention given to God in the secret place.

- **To give the blessing in His name forever:** The priest was blessed so that he could bless others. "It is not enough to linger in soft prayer within the veil, we must come forward to bless mankind. He who is nearest to God is closest to man." (Meyer)

*5. (14-20) The sons of Moses, of the family of Kohath.*

**Now the sons of Moses the man of God were reckoned to the tribe of Levi. The sons of Moses were Gershon and Eliezer. Of the sons of Gershon, Shebuel was the first. Of the descendants of Eliezer, Rehabiah was the first. And Eliezer had no other sons, but the sons of Rehabiah were very many. Of the sons of Izhar, Shelomith was the first. Of the sons of Hebron, Jeriah was the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. Of the sons of Uzziel, Michah was the first and Jesshiah the second.**

*6. (21-23) The family of Merari.*

**The sons of Merari were Mahli and Mushi. The sons of Mahli were Eleazar and Kish. And Eleazar died, and had no sons, but only daughters; and their brethren, the sons of Kish, took them *as wives*. The sons of Mushi were Mahli, Eder, and Jeremoth; three *in all*.**

**B. David changes the duties of the Levites.**

*1. (24-26) The reason for the change of duty.*

**These were the sons of Levi by their fathers' houses; the heads of the fathers' *houses* as they were counted individually by the number of their names, who did the work for the service of the house of the LORD, from the age of twenty years and above. For David said, "The LORD God of Israel has given rest to His people, that they may dwell in Jerusalem forever"; and also to the Levites, "They shall no longer carry the tabernacle, or any of the articles for its service."**

a. **From the age of twenty years and above:** David first changed the year when service began for the Levites from 30 to 20.

i. One reason he did this was because the new temple would require more workers, and he wanted to keep the Levites busy. "Temple service will certainly have brought increased work, even though the occasional duty of transporting the ark was now to be abolished. In fact, the Levites and their duties had suffered from long-standing neglect." (Selman)

b. **The LORD God of Israel has given rest to His people:** Now that the tabernacle and its furnishings would **rest** permanently at the temple David planned and Solomon would build, there could and should be a change in the duties of the Levites.

## *2. (27-32) The new duties of the Levites.*

**For by the last words of David the Levites were numbered from twenty years old and above; because their duty was to help the sons of Aaron in the service of the house of the LORD, in the courts and in the chambers, in the purifying of all holy things and the work of the service of the house of God, both with the showbread and the fine flour for the grain offering, with the unleavened cakes and *what is baked in the pan*, with what is mixed and with all kinds of measures and sizes; to stand every morning to thank and praise the LORD, and likewise at evening; and at every presentation of a burnt offering to the LORD on the Sabbaths and on the New Moons and on the set feasts, by number according to the ordinance governing them, regularly before the LORD; and that they should attend to the needs of the tabernacle of meeting, the needs of the holy *place*, and the needs of**

**the sons of Aaron their brethren in the work of the house of the LORD.**

a. **For by the last word of David the Levites were numbered:** "Never was the true kingliness of David more manifest, than when he sought to make these arrangements for the consolidation around the Throne of God of that kingdom which he was so soon to leave." (Morgan)

i. 2Ch 29:25 tells us that David commanded this arrangements as he worked together with *Gad the king's seer* and *Nathan the prophet*. It also tells us that these arrangements were *the commandment of the LORD by his prophets*. This was Holy Spirit guided organization and administration.

ii. "Guided by the prophets (2Ch 29:25), the king exercised his administrative genius to establish a system of procedures that helped maintain legitimate worship under his successors." (Payne)

b. **Because their duty was to help the sons of Aaron in the service of the house of the LORD:** Since the tabernacle and its service was now to come to a place of permanent rest, the Levites who once had the responsibility to manage and move the mobile structure could now become the helpers of the priests, the **sons of Aaron.**

c. **To stand every morning to thank and praise the LORD:** The Chronicler mentioned many specific duties of the Levites (**purifying all holy things... with the showbread... what is baked in the pan**). Yet he included among them this most important duty: **to stand every morning to thank and praise the LORD.** This was essential among the duties of the Levites and the priests, and could never be neglected.

i. "The specific work of the Levites is beautifully described by the chronicler in the closing verses of the chapter. They were the servants of the priest and of the house. They were also to stand at morning and evening to praise the Lord. High and holy calling, this." (Morgan)

ii. "It was the priests' business to kill, flay, and dress, as well as to *offer*, the victims; but being *few*, they were obliged to employ the Levites to flay those animals. The Levites were, properly speaking, servants to the priests, and were employed about the more servile part of divine worship." (Clarke)

iii. "As assistants, they were active in side-rooms and courtyards rather than the main building, preparing food and offerings rather than actually offering sacrifices." (Selman)

### **David Organizes the Priests**

**1Ch 24:1** These are the groups to which the descendants of Aaron belong. Aaron had four sons: Nadab, Abihu, Eleazar, and Ithamar.

1Ch 24:2 Nadab and Abihu died before their father did, and left no descendants, so their brothers Eleazar and Ithamar became priests.

1Ch 24:3 King David organized the descendants of Aaron into groups according to their duties. He was assisted in this by Zadok, a descendant of Eleazar, and by Ahimelech, a descendant of Ithamar.

1Ch 24:4 The descendants of Eleazar were organized into sixteen groups, while the descendants of Ithamar were organized into eight; this was done because there were more male heads of families among the descendants of Eleazar.

1Ch 24:5 Since there were Temple officials and spiritual leaders among the descendants of both Eleazar and Ithamar, assignments were made by drawing lots.

1Ch 24:6 The descendants of Eleazar and of Ithamar took turns drawing lots. Then they were registered by Shemaiah son of Nethanel, a Levite secretary. The king, his officials, the priest Zadok, Ahimelech son of Abiathar, and the heads of the priestly families and of the Levite families, were all witnesses.

1Ch 24:7 (7-18) This is the order in which the twenty-four family groups were given their assignments: 1) Jehoiarib; 2) Jedaiah; 3) Harim; 4) Seorim; 5) Malchijah; 6) Mijamin; 7) Hakkoz; 8) Abijah; 9) Jeshua; 10) Shecaniah; 11) Eliashib; 12) Jakim; 13) Huppah; 14) Jeshebeab; 15) Bilgah; 16) Immer; 17) Hezir; 18) Happizzzez; 19) Pethahiah; 20) Jehezkel; 21) Jachin; 22) Gamul; 23) Delaiah; 24) Maaziah.

1Ch 24:19 These men were registered according to their assignments for going to the Temple and performing the duties established by their ancestor Aaron in obedience to the commands of the LORD God of Israel.

1Ch 24:20 These are other heads of families descended from Levi: Jehdeiah, a descendant of Amram through Shebuel;

1Ch 24:21 Isshiah, a descendant of Rehabiah;

1Ch 24:22 Jahath, a descendant of Izhar through Shelomith;

1Ch 24:23 Jeriah, Amariah, Jehaziel, and Jekameam, sons of Hebron, in order of age;

1Ch 24:24 Shamir, a descendant of Uzziel through Micah;

1Ch 24:25 Zechariah, a descendant of Uzziel through Isshiah, Micah's brother;

1Ch 24:26 Mahli, Mushi, and Jaaziah, descendants of Merari.



1Ch 24:27 Jaaziah had three sons: Shoham, Zaccur, and Ibri.

1Ch 24:28 (28-29) Mahli had two sons, Eleazar and Kish. Eleazar had no sons, but Kish had one son, Jerahmeel.

1Ch 24:30 Mushi had three sons: Mahli, Eder, and Jeremoth. These are the families of the Levites.

1Ch 24:31 The head of each family and one of his younger brothers drew lots for their assignments, just as their relatives, the priests descended from Aaron, had done. King David, Zadok, Ahimelech, and the heads of families of the priests and of the Levites were witnesses.

## **1 Chronicles 24:1-31**

### **1 Chronicles 24 – The Sections of the Priesthood**

#### **A. The twenty-four divisions of the priesthood.**

*1. (1-6) The sons of Aaron and what became of them.*

**Now *these* are the divisions of the sons of Aaron. The sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar. And Nadab and Abihu died before their father, and had no children; therefore Eleazar and Ithamar ministered as priests. Then David with Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, divided them according to the schedule of their service. There were more leaders found of the sons of Eleazar than of the sons of Ithamar, and *thus* they were divided. Among the sons of Eleazar were sixteen heads of *their* fathers' houses, and eight heads of their fathers' houses among the sons of Ithamar. Thus they were divided by lot, one group as another, for there were officials of the sanctuary and officials of the house of God, from the sons of Eleazar and from the sons of Ithamar. And the scribe, Shemaiah the son of Nethanel, *one of the Levites*, wrote them down before the king, the leaders, Zadok**

**the priest, Ahimelech the son of Abiathar, and the heads of the fathers' houses of the priests and Levites, one father's house taken for Eleazar and one for Ithamar.**

a. **Nadab and Abihu died before their father:** God judged Nadab and Abihu because they dared to bring *strange fire* before the LORD, blaspheming God's commandments for sacrifice (Lev 10:1-2).

b. **Divided them according to the schedule of their service:** David took the descendants of Aaron – the priestly family of Israel – and together with **Zadok** he divided them into 24 sections, to serve **according to the schedule of their service.**

i. "Two aspects of this service are emphasized – that it is to be regulated in an orderly system of twenty-four courses (vv. 1-19), and that it provides a pattern to be followed by the priests' Levitical assistants (vv. 20-31)." (Selman)

2. (7-19) *The priesthood is divided by lot into 24 sections.*

**Now the first lot fell to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, the fifth to Malchijah, the sixth to Mijamin, the seventh to Hakkoz, the eighth to Abijah, the ninth to Jeshua, the tenth to Shecaniah, the eleventh to Eliashib, the twelfth to Jakim, the thirteenth to Huppah, the fourteenth to Jeshebeab, the fifteenth to Bilgah, the sixteenth to Immer, the seventeenth to Hezir, the eighteenth to Happizzez, the nineteenth to Pethahiah, the twentieth to Jehezkel, the twenty-first to Jachin, the twenty-second to Gamul, the twenty-third to Delaiah, the twenty-fourth to Maaziah. This was the schedule of their service for coming into the house of the LORD according to their ordinance by the hand of**

**Aaron their father, as the LORD God of Israel had commanded him.**

**a. This was the schedule of their service for coming into the house of the LORD:** David knew that because there were so many descendants of Aaron by this time, the priests should be divided so they could fairly be assigned the privileged service of the temple.

i. "In later Jewish practice, the number of twenty-four courses was based on a lunar calendar of forty-eight weeks, with each course serving for a week at a time and thus twice in a year." (Selman)

ii. "With the passage of time, some of the Davidic courses died out or had to be consolidated with others, and new ones were formed to take their places. At the first return from exile in 527 b.c., only four courses were registered... By 520 twenty-two were again operative, (Neh 12:1-7), but only half of them were the courses as originally organized by David." (Payne)

## **B. The rest of the sons of Levi.**

*1. (20-30) A list of the remaining sons of Levi.*

**And the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah. Concerning Rehabiah, of the sons of Rehabiah, the first was Isshiah. Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath. Of the sons of Hebron, Jeriah was the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. Of the sons of Uzziel, Michah; of the sons of Michah, Shamir. The brother of Michah, Isshiah; of the sons of Isshiah, Zechariah. The sons of Merari were Mahli and Mushi; the son of Jaaziah, Beno. The sons of Merari by Jaaziah were Beno, Shoham, Zaccur, and Ibri. Of Mahli: Eleazar,**

**who had no sons. Of Kish: the son of Kish, Jerahmeel. Also the sons of Mushi were Mahli, Eder, and Jerimoth. These were the sons of the Levites according to their fathers' houses.**

a. **And the rest of the sons of Levi:** These were the descendants of Kohath's son Amram who were *not* of the family of Moses and Aaron (Exo 6:18-27).

2. (31) *How their lots were chosen.*

**These also cast lots just as their brothers the sons of Aaron did, in the presence of King David, Zadok, Ahimelech, and the heads of the fathers' houses of the priests and Levites. The chief fathers *did* just as their younger brethren.**

a. **These also cast lots just as their brothers the sons of Aaron did:** These other descendants of the family of Kohath were divided according to the schedule for their service, along the same pattern as the priests.

b. **The chief fathers did just as their younger brethren:** "The lots of the elder and younger brethren were promiscuously put together, and the order was settled as the lots came forth, without any regard to the age, or dignity, or number of the persons or families, the youngest family having the first course if they had the first lot." (Poole)

i. "There was a tactful mingling in the arrangement of the older and the younger men, so that in this highest and holiest national service the experience of age and the enthusiasm of youth were naturally inspiring." (Morgan)

## **David Organizes the Musicians**

**1Ch 25:1** King David and the leaders of the Levites chose the following Levite clans to lead the worship services: Asaph, Heman, and Jeduthun. They were to proclaim God's

messages, accompanied by the music of harps and cymbals. This is the list of persons chosen to lead the worship, with the type of service that each group performed:

1Ch 25:2 The four sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah. They were under the direction of Asaph, who proclaimed God's messages whenever the king commanded.

1Ch 25:3 The six sons of Jeduthun: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah, and Mattithiah. Under the direction of their father they proclaimed God's message, accompanied by the music of harps, and sang praise and thanks to the LORD.

1Ch 25:4 The fourteen sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti Ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth.

1Ch 25:5 God gave to Heman, the king's prophet, these fourteen sons and also three daughters, as he had promised, in order to give power to Heman.

1Ch 25:6 All of his sons played cymbals and harps under their father's direction, to accompany the Temple worship. And Asaph, Jeduthun, and Heman were under orders from the king.

1Ch 25:7 All these twenty-four men were experts; and their fellow Levites were trained musicians. There were 288 men in all.

1Ch 25:8 To determine the assignment of duties they all drew lots, whether they were young or old, experts or beginners.

1Ch 25:9 (9-31) These 288 men were divided according to families into twenty-four groups of twelve, with a leader in charge of each group. This is the order in which they were on duty: 1) Joseph of the family of Asaph; 2) Gedaliah; 3) Zaccur; 4) Zeri; 5) Nethaniah; 6) Bukkiah; 7) Asharelah; 8)

Jeshaiah; 9) Mattaniah; 10) Shimei; 11) Uzziel; 12) Hashabiah; 13) Shebuel; 14) Mattithiah; 15) Jerimoth; 16) Hananiah; 17) Joshbekashah; 18) Hanani; 19) Mallothi; 20) Eliathah; 21) Hothir; 22) Giddalti; 23) Mahazioth; 24) Romamti Ezer.

## 1 Chronicles 25:1-31

### 1 Chronicles 25 – Musicians for the Temple

#### A. The musicians for the temple.

1. (1) *Musicians separated for service.*

**Moreover David and the captains of the army separated for the service some of the sons of Asaph, of Heman, and of Jeduthun, who *should* prophesy with harps, stringed instruments, and cymbals. And the number of the skilled men performing their service was:**

a. **David and the captains of the army separated for the service:** Interestingly, the **captains of the army** took part in the selection and organization of the musicians or “worship leaders” for Israel. David sensed a connection between the security of the kingdom and the worship and honoring of God.

i. “Chapter 25 concerns David’s organization of the four thousand Levitical musicians (23:5) into courses of service that correspond to those of the priests and temple Levites (chapter 24).” (Payne)

ii. “David did give high regard to the counsel of his military commanders (1Ch 11:10; 1Ch 12:32; 1Ch 28:1), even in liturgical affairs (cf. 1Ch 13:1; 1Ch 15:25).” (Payne)

b. **Who should prophesy with harps, stringed instruments, and cymbals:** Their service was connected with the dynamic of **prophesy** in the sense

that it was inspired by God. Their ministry in music was not merely the product of good musicianship; it was a gift of the Holy Spirit being exercised through them.

i. "This work of praise is thrice described by a somewhat singular, and, in this connection, arresting word, 'prophecy.' The use of this word here is a revelation of the true value of the service of music in the sanctuary of God." (Morgan)

ii. "Either they supplied messages direct from God in the manner of the classical prophets, for which the Levite Jahaziel (2Ch 20:14-17) provides an obvious analogy, or their praise was itself seen as 'prophecy' in that it proclaimed God's word with God's authority." (Selman)

## *2. (2-6) The sons of Asaph, Jeduthun, and Heman.*

**Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah; the sons of Asaph were under the direction of Asaph, who prophesied according to the order of the king. Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah, and Mattithiah, six, under the direction of their father Jeduthun, who prophesied with a harp to give thanks and to praise the LORD. Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth. All these were the sons of Heman the king's seer in the words of God, to exalt his horn. For God gave Heman fourteen sons and three daughters. All these were under the direction of their father for the music *in* the house of the LORD, with cymbals, stringed instruments, and harps, for the service of the house of God. Asaph, Jeduthun, and Heman were under the authority of the king.**

a. **Asaph, who prophesied according to the order of the king:** 12 Psalms are attributed to Asaph (Psalms 50 and Psalms 73 through 83).

b. **Jeduthun, who prophesied with a harp to give thanks and to praise the LORD:** Jeduthun's music ministry was so inspired by the Spirit of God that it could be said that he **prophesied with a harp**.

c. **Heman the king's seer:** "He is called *the king's seer*, either because the king took special delight in him, or because he frequently attended upon the king in his palace, executing his sacred office there, while the rest were constantly employed in the tabernacle." (Poole)

d. **Asaph, Jeduthun, and Heman were under the authority of the king:** These enormously talented and Spirit-anointed men knew how to submit themselves under the leadership of David, **under the authority of the king**.

i. We note the prominent place of the **sons of Heman**, and that **all these were under the direction of their father for the music in the house of the LORD**. "How one would like to have seen Heman coming into the Temple with his children! It was largely owing to him and their mother that they were what they were." (Meyer)

ii. **Under the direction of their father:** "Heman's children were 'under the hands of their father.' Young people must not get the upper hand." (Meyer)

iii. Yet we also see that **Heman** was among those **under the authority of the king**. "But if you would rule well, you must obey. Asaph, Heman, and Jeduthun, were under the king. The man who is himself under authority, can say, Go, come, do this or



that, with the calm assurance of being obeyed.”  
(Meyer)

## **B. The result of the casting of lots for their duty.**

### *1. (7-8) The number of skillful musicians.*

**So the number of them, with their brethren who were instructed in the songs of the LORD, all who were skillful, was two hundred and eighty-eight. And they cast lots for their duty, the small as well as the great, the teacher with the student.**

**a. They cast lots for their duty, the small as well as the great, the teacher with the student:** David didn't give the choice worship assignments only to the most talented and greatest. He let God do the choosing and it was both a prevention of pride for the **great** and the **teacher**, and a learning opportunity for the **small** and the **student**.

### *2. (9-31) The divisions of the musicians.*

**Now the first lot for Asaph came out for Joseph; the second for Gedaliah, him with his brethren and sons, twelve; the third for Zaccur, his sons and his brethren, twelve; the fourth for Jizri, his sons and his brethren, twelve; the fifth for Nethaniah, his sons and his brethren, twelve; the sixth for Bukkiah, his sons and his brethren, twelve; the seventh for Jesharelah, his sons and his brethren, twelve; the eighth for Jeshaiiah, his sons and his brethren, twelve; the ninth for Mattaniah, his sons and his brethren, twelve; the tenth for Shimei, his sons and his brethren, twelve; the eleventh for Azarel, his sons and his brethren, twelve; the twelfth for Hashabiah, his sons and his brethren, twelve; the thirteenth for Shubael, his sons and his brethren, twelve; the fourteenth for Mattithiah, his sons and his brethren, twelve; the**

fifteenth for Jeremoth, his sons and his brethren, twelve; the sixteenth for Hananiah, his sons and his brethren, twelve; the seventeenth for Joshbekashah, his sons and his brethren, twelve; the eighteenth for Hanani, his sons and his brethren, twelve; the nineteenth for Mallothi, his sons and his brethren, twelve; the twentieth for Eliathah, his sons and his brethren, twelve; the twenty-first for Hothir, his sons and his brethren, twelve; the twenty-second for Giddalti, his sons and his brethren, twelve; the twenty-third for Mahazioth, his sons and his brethren, twelve; the twenty-fourth for Romamti-Ezer, his sons and his brethren, twelve.

### **Divisions of the Gatekeepers**

**1Ch 26:1** These are the assignments of work for the Levites who served as Temple guards. From the clan of Korah there was Meshelemiah son of Kore, of the family of Asaph.

1Ch 26:2 He had seven sons, listed in order of age: Zechariah, Jediael, Zebadiah, Jathniel,

1Ch 26:3 Elam, Jehohanan, and Eliehoenai.

1Ch 26:4 There was also Obed Edom, whom God blessed by giving him eight sons, listed in order of age: Shemaiah, Jehozabad, Joah, Sachar, Nethanel,

1Ch 26:5 Ammiel, Issachar, and Peullethai.

1Ch 26:6 (6-7) Obed Edom's oldest son, Shemaiah, had six sons: Othni, Rephael, Obed, Elzabad, Elihu, and Semachiah. They were important men in their clan because of their great ability; the last two were especially talented.

1Ch 26:8 Obed Edom's family furnished a total of sixty-two highly qualified men for this work.

1Ch 26:9 Meshelemiah's family furnished eighteen qualified men.

1Ch 26:10 From the clan of Merari there was Hosah, who had four sons: Shimri (his father made him the leader, even though he was not the oldest son),

1Ch 26:11 Hilkihah, Tebaliah, and Zechariah. In all there were thirteen members of Hosah's family who were Temple guards.

1Ch 26:12 The Temple guards were divided into groups, according to families, and they were assigned duties in the Temple, just as the other Levites were.

1Ch 26:13 Each family, regardless of size, drew lots to see which gate it would be responsible for.

1Ch 26:14 Shelemiah drew the east gate, and his son Zechariah, a man who always gave good advice, drew the north gate.

1Ch 26:15 Obed Edom was allotted the south gate, and his sons were allotted to guard the storerooms.

1Ch 26:16 Shuppim and Hosah were allotted the west gate and the Shallecheth Gate on the upper road. Guard duty was divided into assigned periods, one after another.

1Ch 26:17 On the east, six guards were on duty each day, on the north, four, and on the south, four. Four guards were stationed at the storerooms daily, two at each storeroom.

1Ch 26:18 Near the western pavilion there were four guards by the road and two at the pavilion itself.

1Ch 26:19 This is the assignment of guard duty to the clan of Korah and the clan of Merari.

### **Treasurers and Other Officials**

1Ch 26:20 Others of their fellow Levites were in charge of the Temple treasury and the storerooms for gifts dedicated to God.

1Ch 26:21 Ladan, one of the sons of Gershon, was the ancestor of several family groups, including the family of his

son Jehiel.

1Ch 26:22 Ladan's two other sons, Zetham and Joel, had charge of the Temple treasury and storerooms.

1Ch 26:23 Duties were also assigned to the descendants of Amram, Izhar, Hebron, and Uzziel.

1Ch 26:24 Shebuel, of the clan of Moses' son Gershon, was the chief official responsible for the Temple treasury.

1Ch 26:25 Through Gershon's brother Eliezer he was related to Shelomith. Eliezer was the father of Rehabiah, who was the father of Jeshaiiah, the father of Joram, the father of Zichri, the father of Shelomith.

1Ch 26:26 Shelomith and the members of his family were in charge of all the gifts dedicated to God by King David, the heads of families, leaders of clan groups, and army officers.

1Ch 26:27 They took some of the loot they captured in battle and dedicated it for use in the Temple.

1Ch 26:28 Shelomith and his family were in charge of everything that had been dedicated for use in the Temple, including the gifts brought by the prophet Samuel, by King Saul, by Abner son of Ner, and by Joab son of Zeruiah.

1Ch 26:29 Among the descendants of Izhar, Chenaniah and his sons were assigned administrative duties: keeping records and settling disputes for the people of Israel.

1Ch 26:30 Among the descendants of Hebron, Hashabiah and seventeen hundred of his relatives, all outstanding men, were put in charge of the administration of all religious and civil matters in Israel west of the Jordan River.

1Ch 26:31 Jeriah was the leader of the descendants of Hebron. In the fortieth year that David was king, an investigation was made of the family line of Hebron's descendants, and outstanding soldiers belonging to this family were found living at Jazer in the territory of Gilead.

1Ch 26:32 King David chose twenty-seven hundred outstanding heads of families from Jeriah's relatives and put

them in charge of administering all religious and civil matters in Israel east of the Jordan River—the territories of Reuben, Gad, and East Manasseh.

## **1 Chronicles 26:1-32**

### **1 Chronicles 26 – The Gatekeepers for the Temple**

#### **A. The divisions of the gatekeepers.**

*1. (1-5) The divisions of the gatekeepers.*

**Concerning the divisions of the gatekeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph. And the sons of Meshelemiah were Zechariah the firstborn, Jediahel the second, Zebadiah the third, Jathniel the fourth, Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh. Moreover the sons of Obed-Edom were Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth, Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God blessed him.**

a. **Divisions of the gatekeepers:** These had the responsibility for security, both in a practical and spiritual sense. They made sure that only those who were ready to serve and worship God could come to the temple and its associated building. Their work had to be organized and arranged just as much as the work of the priests who officiated at the sacrifices.

i. “Though less prominent than some of their Levitical colleagues, from time to time the gatekeepers made a vital contribution to national life, notably under the high priest Jehoiada (2Ch 23:4-6; 2Ch 23:19), and in the reigns of Hezekiah (2Ch 31:14-19) and Josiah (2Ch 34:9-13).” (Selman)

ii. "Essentially their duty was to make ordinary people aware of the practical limits of holiness, for anyone entering the sanctuary unlawfully did so on penalty of death." (Selman)

iii. Though some might see their work as humble, it was actually of great privilege. Remember the envy of the Psalmist: *I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.* (Psa 84:10)

b. **Of the sons of Asaph:** "Not that famous *Asaph* the singer, but another *Asaph*, called also *Ebiasaph*, 1Ch 6:37." (Trapp)

2. (6-8) *Shemaiah and his sons, and the other sons of Obed-Edom.*

**Also to Shemaiah his son were sons born who governed their fathers' houses, because they were men of great ability. The sons of Shemaiah were Othni, Rephael, Obed, and Elzabad, whose brothers Elihu and Semachiah were able men. All these were of the sons of Obed-Edom, they and their sons and their brethren, able men with strength for the work: sixty-two of Obed-Edom.**

a. **Who governed their fathers' houses, because they were men of great ability:** Shemaiah was of the family of gatekeepers, yet his sons rose to positions of high responsibility because they were **men of great ability**. They are also described as **able men with strength for the work**.

i. "*Able men* might be better translated, 'strong men'. The job might entail removal of unwelcome people or objects (*cf. 2Ch 26:16-20*)." (Selman)

3. (9-12) *Other gatekeepers.*

**And Meshelemiah had sons and brethren, eighteen able men. Also Hosah, of the children of Merari, had sons: Shimri the first (for *though* he was not the firstborn, his father made him the first), Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and brethren of Hosah *were* thirteen. Among these *were* the divisions of the gatekeepers, among the chief men, *having* duties just like their brethren, to serve in the house of the LORD.**

**a. Having duties just like their brethren, to serve in the house of the LORD:** Some would make a distinction between the *spiritual* work of the temple and the *practical* work of the temple and regard the spiritual work as more important. The Chronicler is careful to remind us that the work of these **gatekeepers**, whose service was more practical in nature, was esteemed by God as just as valuable.

i. "A very important point is made by the inclusion of these groups, even though they might seem to represent a diversion from Chronicles' main theme. As God's people pay proper attention to their status as a worshipping community, the distinction between the sacred and the secular disappears. All tasks, whether mundane or specialized, 'religious' or 'lay', have value in the eyes of God." (Selman)

*4. (13-19) The lot for each family of the gatekeepers.*

**And they cast lots for each gate, the small as well as the great, according to their father's house. The lot for the East Gate fell to Shelemiah. Then they cast lots *for* his son Zechariah, a wise counselor, and his lot came out for the North Gate; to Obed-Edom the South Gate, and to his sons the storehouse. To Shuppim and Hosah *the lot came out* for the West Gate, with the Shallecheth Gate on the ascending highway;**

**watchman opposite watchman. On the east were *six* Levites, on the north four each day, on the south four each day, and for the storehouse two by two. As for the Parbar on the west, *there were* four on the highway *and* two at the Parbar. These were the divisions of the gatekeepers among the sons of Korah and among the sons of Merari.**

a. **They cast lots for each gate:** They determined the order and arrangement of the service for the gatekeepers the same way that they determined the order and arrangement for the priests in their service.

b. **The small as well as the great:** This means that David let the LORD decide when it came to organizing and ordering these offices, and he did not let prestige or position determine their appointments.

i. "Our method is not that of casting lots, but of seeking the direct guidance of the Spirit. But we need to remember that in our choice of men for office in the work of the Church of God, the things of privilege, which too often count in human affairs, must have no weight with us." (Morgan)

ii. "But chiefly we are concerned with the temple of the heart. We surely need the doorkeeper there, for in the history of the inner life there is so much going and coming; such troops of thoughts pour into the shrine of the soul, and pour out. And often, in the crowd, disloyal and evil thoughts intrude, which, before we know it, introduce a sense of distance and alienation from God." (Meyer)

## **B. Other Levitical servants to the temple.**

*1. (20-25) Overseers for the treasuries of the house of God.*



**Of the Levites, Ahijah was over the treasuries of the house of God and over the treasuries of the dedicated things. The sons of Laadan, the descendants of the Gershonites of Laadan, heads of their fathers' houses, of Laadan the Gershonite: Jehieli. The sons of Jehieli, Zetham and Joel his brother, were over the treasuries of the house of the LORD. Of the Amramites, the Izharites, the Hebronites, and the Uzzielites: Shebuel the son of Gershom, the son of Moses, was overseer of the treasuries. And his brethren by Eliezer were Rehabiah his son, Jeshaiiah his son, Joram his son, Zichri his son, and Shelomith his son.**

**a. Over the treasuries of the house of God and over the treasuries of the dedicated things:** David set in order the financial organization necessary to administrate the building of the temple, including oversight of the all the riches brought in by David's conquest of neighboring peoples (**the dedicated things**).

*2. (26-28) Shelomith, a notable overseer of the treasuries of the house of God.*

**This Shelomith and his brethren were over all the treasuries of the dedicated things which King David and the heads of fathers' houses, the captains over thousands and hundreds, and the captains of the army, had dedicated. Some of the spoils won in battles they dedicated to maintain the house of the LORD. And all that Samuel the seer, Saul the son of Kish, Abner the son of Ner, and Joab the son of Zeruiah had dedicated, every dedicated thing, was under the hand of Shelomith and his brethren.**

*3. (29-32) Other servants for the Kingdom of Israel.*

**Of the Izharites, Chenaniah and his sons performed duties as officials and judges over Israel outside**

**Jerusalem. Of the Hebronites, Hashabiah and his brethren, one thousand seven hundred able men, had the oversight of Israel on the west side of the Jordan for all the business of the LORD, and in the service of the king. Among the Hebronites, Jerijah was head of the Hebronites according to his genealogy of the fathers. In the fortieth year of the reign of David they were sought, and there were found among them capable men at Jazer of Gilead. And his brethren were two thousand seven hundred able men, heads of fathers' houses, whom King David made officials over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God and the affairs of the king.**

**a. For every matter pertaining to God and the affairs of the king:** "Expounding also of the law, and therehence answering cases, solving doubts; superintendents, some say they were, throughout the whole kingdom." (Trapp)

i. "The statistic that 2,700 Levites maintained the laws of 'God and... the king' among the tribes west of the Jordan (v.30) seems strange... but contains a hint of the importance of the district of Gilead." (Payne)

## **Military Divisions**

**1Ch 27:1** This is the list of the Israelite heads of families and clan leaders and their officials who administered the work of the kingdom. Each month of the year a different group of twenty-four thousand men was on duty under the commander for that month.

1Ch 27:2 (2-15) The following were the commanders for each month: First month: Jashobeam son of Zabdiel (he was a member of the clan of Perez, a part of the tribe of Judah) Second month: Dodai, a descendant of Ahohi (Mikloth was his second in command) Third month: Benaiah

son of Jehoiada the priest; he was the leader of "The Thirty" (his son Ammizabad succeeded him as commander of this group) Fourth month: Asahel, brother of Joab (his son Zebadiah succeeded him) Fifth month: Shamhuth, a descendant of Izhar Sixth month: Ira son of Ikkesh from Tekoa Seventh month: Helez, an Ephraimite from Pelon Eighth month: Sibbecai from Hushah (he was a member of the clan of Zerah, a part of the tribe of Judah) Ninth month: Abiezer from Anathoth in the territory of the tribe of Benjamin Tenth month: Maharai from Netophah (he was a member of the clan of Zerah) Eleventh month: Benaiah from Pirathon in the territory of the tribe of Ephraim Twelfth month: Heldai from Netophah (he was a descendant of Othniel)

### **Leaders of Tribes**

1Ch 27:16 (16-22) This is the list of the administrators of the tribes of Israel:

<b>Tribe</b>	<b>Administrator</b>
Reuben	Eliezer son of Zichri
Simeon	Shephatiah son of Maacah
Levi	Hashabiah son of Kemuel
Aaron	Zadok
Judah	Elihu, one of King David's brothers
Issachar	Omri son of Michael
Zebulun	Ishmaiah son of Obadiah
Naphtali	Jeremoth son of Azriel
Ephraim	Hoshea son of Azaziah
West Manasseh	Joel son of Pedaiah
East Manasseh	Iddo son of Zechariah
Benjamin	Jaasiel son of Abner

1Ch 27:23 King David did not take a census of the people who were under the age of twenty, because of the LORD's promise to make the people of Israel as numerous as the stars in the sky.

1Ch 27:24 Joab, whose mother was Zeruiah, began to take a census, but he did not complete it. God punished Israel because of this census, so the final figures were never recorded in King David's official records.

1Ch 27:25 (25-31) This is the list of those who administered the royal property: Royal storerooms: Azmaveth son of Adiel Local storerooms: Jonathan son of Uzziah Farm labor: Ezri son of Chelub Vineyards: Shimei from Ramah Wine cellars: Zabdi from Shepham Olive and sycamore trees (in the western foothills): Baal Hanan from Geder Olive oil storage: Joash Cattle in the Plain of Sharon: Shitrai from Sharon Cattle in the valleys: Shaphat son of Adlai Camels: Obil, an Ishmaelite Donkeys: Jehdeiah from Meronoth Sheep and goats: Jaziz, a Hagrite

1Ch 27:32 Jonathan, King David's uncle, was a skillful adviser and a scholar. He and Jehiel son of Hachmoni were in charge of the education of the king's sons.

1Ch 27:33 Ahithophel was adviser to the king, and Hushai the Archite was the king's friend and counselor.

1Ch 27:34 After Ahithophel died, Abiathar and Jehoiada son of Benaiah became advisers. Joab was commander of the royal army.

## **1 Chronicles 27:1-34**

### **1 Chronicles 27 – Tribal Leaders and Officials of State**

#### **A. Captains over the army of Israel.**

*1. (1) The military divisions of Israel.*

**And the children of Israel, according to their number, the heads of fathers' *houses*, the captains of thousands and hundreds and their officers, served the king in every matter of the *military* divisions. *These divisions* came in and went out month by month throughout all the months of the year, each division *having* twenty-four thousand.**

**a. And the children of Israel... served the king in every matter of the military divisions:** Under David and most every other king of Israel or Judah, Israel never relied on mercenary soldiers. Israelites themselves **served the king in every matter of the military.**

**b. These divisions came in and went out month by month:** David's army was also divided into units of twelve, with one group of the twelve on alert each month of the year. This was an effective way to keep troops always ready and the inactive troops regularly trained.

i. "All these men were prepared, disciplined, and ready at a call, without the smallest expense to the state or the king. These were, properly speaking, the *militia* of the Israelitish kingdom." (Clarke)

## **2. (2-15) Captains over David's army.**

**Over the first division for the first month was Jashobeam the son of Zabdiel, and in his division were twenty-four thousand; *he was* of the children of Perez, and the chief of all the captains of the army for the first month. Over the division of the second month was Dodai an Ahohite, and of his division Mikloth also was the leader; in his division were twenty-four thousand. The third captain of the army for the third month was Benaiah, the son of Jehoiada the priest, who was chief; in his division were twenty-four thousand. This was the Benaiah *who was* mighty**

***among the thirty, and was over the thirty; in his division was Ammizabad his son. The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him; in his division were twenty-four thousand. The fifth captain for the fifth month was Shamhuth the Izrahite; in his division were twenty-four thousand. The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite; in his division were twenty-four thousand. The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim; in his division were twenty-four thousand. The eighth captain for the eighth month was Sibbechai the Hushathite, of the Zarahites; in his division were twenty-four thousand. The ninth captain for the ninth month was Abiezer the Anathothite, of the Benjamites; in his division were twenty-four thousand. The tenth captain for the tenth month was Maharai the Netophathite, of the Zarahites; in his division were twenty-four thousand. The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim; in his division were twenty-four thousand. The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel; in his division were twenty-four thousand.***

- a. **Of the first division:** This section explains the twelve divisions mentioned in the previous verses.
- b. **Benaiah, the son of Jehoiada:** Samuel 23:20-21 describes this same Benaiah as a great hero in Israel, someone who killed two mighty Moabites, a lion in a pit on a snowy day, and a formidable Egyptian.
- c. **Asahel the brother of Joab:** As recorded in 2Sa 2:18-23, Asahel was tragically killed in battle by Abner, who was the commander of Ishbosheth's armies

(this was the son of Saul who tried to follow him on the throne of Israel).

## **B. Tribal leaders over Israel and officials in King David's government.**

### *1. (16-22) Tribal leaders.*

**Furthermore, over the tribes of Israel: the officer over the Reubenites was Eliezer the son of Zichri; over the Simeonites, Shephatiah the son of Maachah; over the Levites, Hashabiah the son of Kemuel; over the Aaronites, Zadok; over Judah, Elihu, one of David's brothers; over Issachar, Omri the son of Michael; over Zebulun, Ishmaiah the son of Obadiah; over Naphtali, Jerimoth the son of Azriel; over the children of Ephraim, Hoshea the son of Azaziah; over the half-tribe of Manasseh, Joel the son of Pedaiiah; over the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah; over Benjamin, Jaasiel the son of Abner; over Dan, Azarel the son of Jeroham. These were the leaders of the tribes of Israel.**

**a. The officer over the Reubenites was Eliezer the son of Zichri:** This list describes tribal leaders who were not priests or military leaders, but administrators in the civil service of the Kingdom of Israel.

i. "We have the account of the order of the *civil* service, that which related simply to the *political state* of the king and the kingdom." (Clarke)

**b. These were the leaders of the tribes of Israel:** For some reason, the tribes of Asher and Gad are excluded on this list. "In this enumeration there is no mention of the tribes of Asher and Gad. Probably the account of these has been lost from this register. These rulers appear to have been all honorary men, like the lords lieutenants of our counties." (Clarke)

*2. (23-34) Officials in King David's government.*

**But David did not take the number of those twenty years old and under, because the LORD had said He would multiply Israel like the stars of the heavens. Joab the son of Zeruiah began a census, but he did not finish, for wrath came upon Israel because of this census; nor was the number recorded in the account of the chronicles of King David. And Azmaveth the son of Adiel *was* over the king's treasuries; and Jehonathan the son of Uzziah was over the storehouses in the field, in the cities, in the villages, and in the fortresses. Ezri the son of Chelub was over those who did the work of the field for tilling the ground. And Shimei the Ramathite *was* over the vineyards, and Zabdi the Shiphmite was over the produce of the vineyards for the supply of wine. Baal-Hanan the Gederite was over the olive trees and the sycamore trees that *were* in the lowlands, and Joash *was* over the store of oil. And Shitrai the Sharonite *was* over the herds that fed in Sharon, and Shaphat the son of Adlai was over the herds *that were* in the valleys. Obil the Ishmaelite *was* over the camels, Jehdeiah the Meronothite *was* over the donkeys, and Jaziz the Hagrite *was* over the flocks. All these *were* the officials over King David's property. Also Jehonathan, David's uncle, *was* a counselor, a wise man, and a scribe; and Jehiel the son of Hachmoni *was* with the king's sons. Ahithophel *was* the king's counselor, and Hushai the Archite *was* the king's companion. After Ahithophel *was* Jehoiada the son of Benaiah, then Abiathar. And the general of the king's army *was* Joab.**

- a. David did not take the number of those twenty years old and under, because the LORD had said He would multiply Israel like the stars of the



**heavens:** David wisely refrained from completing an unwise census, trusting that God would increase the kingdom and make them great.

**b. Treasuries... storehouses... work of the field for tilling the ground... vineyards... olive trees... herds... camels... donkeys... flocks:** David had trusted men to oversee these areas, and they were just as important to the kingdom as the more obviously spiritual leaders.

i. "The greatness of David as a king was manifested in the acts of peaceful administration, as surely as in his victories on the fields of battle. The tilling of the ground, and its careful cultivation; the rearing of cattle; and all the things pertaining to the welfare of his people were arranged for, under duly qualified and appointed oversight." (Morgan)

ii. "Each of these different men had his distinct sphere for which he was doubtless specially qualified; and it was his duty – not to be jealous of others, nor eager to imitate them, but – to be faithful in his own province." (Meyer)

iii. The key was that **all these were the officials over King David's property**. "How great an error it would have been had any of these begun to account the produce of cattle or ground as his own! He had nothing that he had not received, and whatever he controlled had been entrusted to his care for the emolument and advantage of his sovereign." (Meyer)

iv. "It is worthy of remark, that Obil, an Ishmaelite or Arab, was put over the camels which is a creature of Arabia; and that Jaziz, a Hagarene, (the Hagarines were shepherds by profession,) was put over the flocks: nothing went by favour; each was appointed to the office for which he was best qualified; and thus

men of worth were encouraged, and the public service effectually promoted.” (Clarke)

**c. Hushai the Archite was the king’s companion:**

“Hushai’s post of ‘king’s friend’ (cf. 2Sa 15:37) may have begun on an informal and personal basis; but it became an official advisory position (cf. 1Ki 4:5).” (Payne)

**d. The general of the king’s army was Joab:** Joab is one of the more complex characters of the Old Testament. He was fiercely loyal to David, yet not strongly obedient. He disobeyed David when he thought it was in David’s best interest, and he was cunning and ruthless in furthering his own position.

## **David's Charge to Israel**

**1Ch 28:1** King David commanded all the officials of Israel to assemble in Jerusalem. So all the officials of the tribes, the officials who administered the work of the kingdom, the leaders of the clans, the supervisors of the property and livestock that belonged to the king and his sons—indeed all the palace officials, leading soldiers, and important men—gathered in Jerusalem.

1Ch 28:2 David stood before them and addressed them: “My friends, listen to me. I wanted to build a permanent home for the Covenant Box, the footstool of the LORD our God. I have made preparations for building a temple to honor him,

1Ch 28:3 but he has forbidden me to do it, because I am a soldier and have shed too much blood.

1Ch 28:4 The LORD, the God of Israel, chose me and my descendants to rule Israel forever. He chose the tribe of Judah to provide leadership, and out of Judah he chose my father's family. From all that family it was his pleasure to take me and make me king over all Israel.

1Ch 28:5 He gave me many sons, and out of them all he chose Solomon to rule over Israel, the LORD's kingdom.

1Ch 28:6 "The LORD said to me, 'Your son Solomon is the one who will build my Temple. I have chosen him to be my son, and I will be his father.

1Ch 28:7 I will make his kingdom last forever if he continues to obey carefully all my laws and commands as he does now.'

1Ch 28:8 "So now, my people, in the presence of our God and of this assembly of all Israel, the LORD's people, I charge you to obey carefully everything that the LORD our God has commanded us, so that you may continue to possess this good land and so that you may hand it on to succeeding generations forever."

### **David's Charge to Solomon**

1Ch 28:9 And to Solomon he said, "My son, I charge you to acknowledge your father's God and to serve him with an undivided heart and a willing mind. He knows all our thoughts and desires. If you go to him, he will accept you; but if you turn away from him, he will abandon you forever.

1Ch 28:10 You must realize that the LORD has chosen you to build his holy Temple. Now do it—and do it with determination."

1Ch 28:11 David gave Solomon the plans for all the Temple buildings, for the storerooms and all the other rooms, and for the Most Holy Place, where sins are forgiven.

1Ch 28:12 He also gave him the plans for all he had in mind for the courtyards and the rooms around them, and for the storerooms for the Temple equipment and the gifts dedicated to the LORD.

1Ch 28:13 David also gave him the plans for organizing the priests and Levites to perform their duties, to do the work of the Temple, and to take care of all the Temple utensils.

1Ch 28:14 He gave instructions as to how much silver and gold was to be used for making the utensils,

1Ch 28:15 for each lamp and lampstand,

1Ch 28:16 for the silver tables, and for each gold table on which were placed the loaves of bread offered to God.

1Ch 28:17 He also gave instructions as to how much pure gold was to be used in making forks, bowls, and jars, how much silver and gold in making dishes,

1Ch 28:18 and how much pure gold in making the altar on which incense was burned and in making the chariot for the winged creatures that spread their wings over the LORD's Covenant Box.

1Ch 28:19 King David said, "All this is contained in the plan written according to the instructions which the LORD himself gave me to carry out."

1Ch 28:20 King David said to his son Solomon, "Be confident and determined. Start the work and don't let anything stop you. The LORD God, whom I serve, will be with you. He will not abandon you, but he will stay with you until you finish the work to be done on his Temple.

1Ch 28:21 The priests and the Levites have been assigned duties to perform in the Temple. Workers with every kind of skill are eager to help you, and all the people and their leaders are at your command."

## **1 Chronicles 28:1-21**

### **1 Chronicles 28 - David's Public Charge to Solomon**

#### **A. David's public words to the assembly of Israel and to Solomon.**

*1. (1) The assembly of Israel gathers to hear King David.*

**Now David assembled at Jerusalem all the leaders of Israel: the officers of the tribes and the captains of the divisions who served the king, the captains over**

**thousands and captains over hundreds, and the stewards over all the substance and possessions of the king and of his sons, with the officials, the valiant men, and all the mighty men of valor.**

a. **Now David assembled at Jerusalem all the leaders of Israel:** This was David's public "passing of the torch" ceremony to Solomon, with an emphasis on the responsibility to build the temple. Despite this, another son of David (Adonijah, in 1 Kings 1-2) tried to take the throne when David died.

b. **All the leaders of Israel:** It may be that this was the group of people collectively mentioned in the previous chapters.

i. "The occasion for the final chapters of 1 Chronicles is a continuation of what was introduced in chapter 23: the assembling by the king of the leaders of Israel (23:2 = 28:1 and 29:1)." (Payne)

*2. (2-8) David speaks to the assembly of Israel.*

**Then King David rose to his feet and said, "Hear me, my brethren and my people: I *had* it in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made preparations to build it. But God said to me, 'You shall not build a house for My name, because you *have been* a man of war and have shed blood.' However the LORD God of Israel chose me above all the house of my father to be king over Israel forever, for He has chosen Judah *to be* the ruler; and of the house of Judah, the house of my father, and among the sons of my father, He was pleased with me to make *me* king over all Israel. And of all my sons (for the LORD has given me many sons) He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel. Now He said to me, 'It is your son Solomon**

**who shall build My house and My courts; for I have chosen him *to be* My son, and I will be his Father. Moreover I will establish his kingdom forever, if he is steadfast to observe My commandments and My judgments, as it is this day.’ Now therefore, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, be careful to seek out all the commandments of the LORD your God, that you may possess this good land, and leave *it* as an inheritance for your children after you forever.”**

a. **Then King David rose to his feet:** Since this happened towards the end of David’s life, he was in declining health (1Ki 1:1-4). The Chronicler noted David’s standing posture because considering his age and the setting, it was a dramatic scene.

b. **You shall not build a house for My name:** Though David wanted to build God a house, God politely refused David’s offer and proposed to build him a house instead, in the sense of a lasting royal dynasty (2 Samuel 7).

i. Significantly, David calls the temple **a house of rest**. “As in the case of God’s sabbath rest at creation (Gen 2:1-3), God’s rest represents the completion of his work. The idea of rest was so significant for the temple that even though David’s role as a ‘man of war’ was a vital part of the temple preparations in creating the necessary conditions for the work, it disqualified him from building the temple himself. Only Solomon, the ‘man of rest’ (22:9), was sufficiently fitted for the task.” (Selman)

c. **He has chose my son Solomon to sit on the throne:** This was a significant event because there had never been a hereditary monarchy in Israel before. Saul, the previous King of Israel, was not succeeded by any son of his.

d. **Moreover I will establish his kingdom forever:** God promised that if the royal descendents of David remained obedient, the LORD would protect their throne and the kingdom of Israel, and there would always be a descendent of David reigning over Israel.

e. **Be careful to seek out all the commandments of the LORD:** This was an important and well-chosen exhortation to the people of Israel.

- They were exhorted to **be careful**, in the sense that they had to regard this responsibility as important and worthy of attention.
- They were exhorted to **seek out** the commandments of God, searching the Scriptures diligently.
- They were exhorted to seek out **all the commandments**, and not compromise by focusing on a few favored commandments.

### *3. (9-10) David speaks to Solomon.*

**“As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the LORD searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever. Consider now, for the LORD has chosen you to build a house for the sanctuary; be strong, and do it.”**

a. **Know the God of your father:** David’s exhortation to Solomon begins with the most important aspect – emphasizing a genuine commitment to a real relationship with the living God. David essentially told Solomon, “The secret of my success has been my relationship with God. You need to pursue the same relationship.”

b. **Serve Him with a loyal heart and with a willing mind:** David also exhorted Solomon to serve God with

*both* his **heart** and **mind**. Some people are all heart and no mind in their service to God; others are all mind and no heart. Both of these are important to truly **serve Him**.

i. We notice that the command to **know** came before the command to **serve**. "To know God is to serve Him. All failure in service is the result of loss of vision of God, misapprehension of Him, due to some distance from Him." (Morgan)

ii. David gave Solomon a *reason* to commit his **heart** and **mind** to God: **for the LORD searches all hearts and understands all the intent of the thoughts**. When we properly understand God and His omniscience we will much more naturally serve Him as we should.

c. **If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever:** Both of these proved true in the life of Solomon. When Solomon sought the LORD at Gibeon, he definitely **found** Him (1Ki 3:1-15). When Solomon forsook God, he was in some sense **cast... off** (1Ki 11:1-13).

i. "Solomon's response, typical of humanity, was inconsistent. Though he did seek God (2Ch 1:5), it was not with a 'whole heart' and his divided devotion led ultimately to a divided kingdom." (Selman)

d. **The LORD has chosen you to build a house for the sanctuary; be strong, and do it:** David concluded his exhortation to Solomon with the single most *urgent* command – to build the temple. All of David's exhaustive preparations would be for nothing if Solomon did not complete the job that David started.

## **B. The plans for the temple.**

1. (11-13) *David gives Solomon the plans for the temple.*



**Then David gave his son Solomon the plans for the vestibule, its houses, its treasuries, its upper chambers, its inner chambers, and the place of the mercy seat; and the plans for all that he had by the Spirit, of the courts of the house of the LORD, of all the chambers all around, of the treasuries of the house of God, and of the treasuries for the dedicated things; also for the division of the priests and the Levites, for all the work of the service of the house of the LORD, and for all the articles of service in the house of the LORD.**

**a. Then David gave his son Solomon the plans:** Considered together, David did almost everything for the building of the temple except actually build it. He gave Solomon security, a location, the land, money, materials, supervisory staff, workers, and an organized team to run the temple. Here we also see that David also **gave his son Solomon the plans.**

**b. The plans for all that he had by the Spirit:** Even as with the organization of the temple servants (2Ch 29:25), these practical details were inspired by the Holy Spirit, not by human ingenuity.

i. "Moreover, the temple was for God's own dwelling. Should not the Most High have a house after his own mind? If he was to be the Tenant, should it not be built to suit him? And who knows what God requires in a habitation but God himself?" (Spurgeon)

*2. (14-19) The ornate furnishings for the temple.*

**He gave gold by weight for *things* of gold, for all articles used in every kind of service; also *silver* for all articles of silver by weight, for all articles used in every kind of service; the weight for the lampstands of gold, and their lamps of gold, by weight for each lampstand and its lamps; for the lampstands of silver**

by weight, for the lampstand and its lamps, according to the use of each lampstand. And by weight *he gave* gold for the tables of the showbread, for each table, and silver for the tables of silver; also pure gold for the forks, the basins, the pitchers of pure gold, and the golden bowls; *he gave gold* by weight for every bowl; and for the silver bowls, *silver* by weight for every bowl; and refined gold by weight for the altar of incense, and for the construction of the chariot, that is, the gold cherubim that spread *their wings* and overshadowed the ark of the covenant of the LORD. “*All this,*” said David, “the LORD made me understand in writing, by *His* hand upon me, all the works of these plans.”

a. **He gave gold:** These six verses mention **gold** 11 times. David amassed an amazing amount of gold for the furnishings of the temple.

b. **For the construction of the chariot, that is the gold cherubim:** “So called, because God sat between them (Psa 99:1), rode upon them (Psa 18:10); the angels – represent by those cherubims – are called the chariots of God (Psa 68:17); and the Hebrews have a saying, that such as saw God of old saw only *Merchavah velo harocheb*, the chariot in which God rode, but not the rider in it.” (Trapp)

i. “It is a good note also that is given here by some expositors – viz., that by this chariot of the cherubims God gave his people to understand that his presence in the ark was not so fixed among them, but that would leave them, and ride clean away from them, if they should thereunto provoke him by their sins.” (Trapp)

c. **The LORD made me understand in writing, by His hand upon me, all the works of these plans:** As with

the organization of the servants and builders of the temple and the plans for the temple, God also spoke to David about these furnishings of the temple.

3. (20-21) *David's final charge to Solomon.*

**And David said to his son Solomon, "Be strong and of good courage, and do *it*; do not fear nor be dismayed, for the LORD God; my God; *will be* with you. He will not leave you nor forsake you, until you have finished all the work for the service of the house of the LORD. "Here are the divisions of the priests and the Levites for all the service of the house of God; and every willing craftsman *will be* with you for all manner of workmanship, for every kind of service; also the leaders and all the people *will be* completely at your command."**

a. **Be strong and of good courage, and do it; do not fear nor be dismayed:** David here echoes God's exhortation to Joshua before he led the people of God into the Promised Land (Jos 1:5-7). This was appropriate, because Moses was a great leader who could only lead the people of Israel to a certain point – the rest was up to Joshua. The same pattern applied to David and his successor Solomon.

i. "In describing David's plans for building the temple, Chronicles has paid special attention to portray David as a second Moses and Solomon as a second Joshua." (Payne)

b. **And do it:** It is easy to see how important this was for David. He had spent enormous effort to prepare the temple but would all be naught unless Solomon did in fact **do it**.

i. "Do not talk about it; do not sit down, and dream over the plans, and think how admirable they are,

and then roll them up; but, 'Be strong and of good courage, and do it.'" (Spurgeon)

c. **Here are the divisions of the priests and the Levites:** We can picture David handing Solomon the scrolls with the plans for building the temple and organizing its service. The job was now in the hands of David's son Solomon.

### **Offerings for the Temple**

**1Ch 29:1** King David announced to the whole assembly: "My son Solomon is the one whom God has chosen, but he is still young and lacks experience. The work to be done is tremendous, because this is not a palace for people but a temple for the LORD God.

1Ch 29:2 I have made every effort to prepare materials for the Temple—gold, silver, bronze, iron, timber, precious stones and gems, stones for mosaics, and quantities of marble.

1Ch 29:3 Over and above all this that I have provided, I have given silver and gold from my personal property because of my love for God's Temple.

1Ch 29:4 I have given 115 tons of the finest gold and 265 tons of pure silver for decorating the walls of the Temple

1Ch 29:5 and for all the objects which the skilled workers are to make. Now who else is willing to give a generous offering to the LORD?"

1Ch 29:6 Then the heads of the clans, the officials of the tribes, the commanders of the army, and the administrators of the royal property volunteered to give

1Ch 29:7 the following for the work on the Temple: 190 tons of gold, 380 tons of silver, 675 tons of bronze, and 3,750 tons of iron.

1Ch 29:8 Those who had precious stones gave them to the Temple treasury, which was administered by Jehiel of the

Levite clan of Gershon.

1Ch 29:9 The people had given willingly to the LORD, and they were happy that so much had been given. King David also was extremely happy.

### **David Prays in the Assembly**

1Ch 29:10 There in front of the whole assembly King David praised the LORD. He said, "LORD God of our ancestor Jacob, may you be praised forever and ever!

1Ch 29:11 You are great and powerful, glorious, splendid, and majestic. Everything in heaven and earth is yours, and you are king, supreme ruler over all.

1Ch 29:12 All riches and wealth come from you; you rule everything by your strength and power; and you are able to make anyone great and strong.

1Ch 29:13 Now, our God, we give you thanks, and we praise your glorious name.

1Ch 29:14 "Yet my people and I cannot really give you anything, because everything is a gift from you, and we have only given back what is yours already.

1Ch 29:15 You know, O LORD, that we pass through life like exiles and strangers, as our ancestors did. Our days are like a passing shadow, and we cannot escape death.

1Ch 29:16 O LORD, our God, we have brought together all this wealth to build a temple to honor your holy name, but it all came from you and all belongs to you.

1Ch 29:17 I know that you test everyone's heart and are pleased with people of integrity. In honesty and sincerity I have willingly given all this to you, and I have seen how your people who are gathered here have been happy to bring offerings to you.

1Ch 29:18 LORD God of our ancestors Abraham, Isaac, and Jacob, keep such devotion forever strong in your people's hearts and keep them always faithful to you.

1Ch 29:19 Give my son Solomon a wholehearted desire to obey everything that you command and to build the Temple for which I have made these preparations."

1Ch 29:20 Then David commanded the people, "Praise the LORD your God!" And the whole assembly praised the LORD, the God of their ancestors, and they bowed low and gave honor to the LORD and also to the king.

1Ch 29:21 The following day they killed animals as sacrifices, dedicating them to the LORD, and then gave them to the people to eat. In addition, they sacrificed a thousand bulls, a thousand rams, and a thousand lambs, which they burned whole on the altar. They also brought the offerings of wine.

### **Solomon Anointed King**

1Ch 29:22 So that day they were very happy as they ate and drank in the presence of the LORD. For a second time they proclaimed Solomon king. In the name of the LORD they anointed him as their ruler and Zadok as priest.

1Ch 29:23 So Solomon succeeded his father David on the throne which the LORD had established. He was a successful king, and the whole nation of Israel obeyed him.

1Ch 29:24 All the officials and soldiers, and even all of David's other sons, promised to be loyal to Solomon as king.

1Ch 29:25 The LORD made the whole nation stand in awe of Solomon, and he made him more glorious than any other king that had ruled Israel.

### **The Death of David**

1Ch 29:26 David son of Jesse ruled over all Israel

1Ch 29:27 for forty years. He ruled in Hebron for seven years and in Jerusalem for thirty-three.

1Ch 29:28 He died at a ripe old age, wealthy and respected, and his son Solomon succeeded him as king.

1Ch 29:29 The history of King David from beginning to end is recorded in the records of the three prophets, Samuel, Nathan, and Gad.

1Ch 29:30 The records tell how he ruled, how powerful he was, and all the things that happened to him, to Israel, and to the surrounding kingdoms.

## **1 Chronicles 29:1-30**

### **1 Chronicles 29 - The End of David's Reign**

#### **A. David's offering for the temple.**

*1. (1-5) David's gifts to build the temple.*

**Furthermore King David said to all the assembly: "My son Solomon, whom alone God has chosen, *is* young and inexperienced; and the work *is* great, because the temple *is* not for man but for the LORD God. Now for the house of my God I have prepared with all my might: gold for *things to be made of* gold, silver for *things of* silver, bronze for *things of* bronze, iron for *things of* iron, wood for *things of* wood, onyx stones, *stones to be set*, glistening stones of various colors, all kinds of precious stones, and marble slabs in abundance. Moreover, because I have set my affection on the house of my God, I have given to the house of my God, over and above all that I have prepared for the holy house, my own special treasure of gold and silver: three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses; the gold for *things of* gold and the silver for *things of* silver, and for all kinds of work *to be done* by the hands of craftsmen. Who *then* is willing to consecrate himself this day to the LORD?"**

**a. The work is great, because the temple is not for man but for the LORD God:** One reason David did so

much to prepare for the building of the temple was because he knew that the **work** was **great** and required great resources – more than a **young and inexperienced** king like Solomon could be expected to gather on his own.

i. The **work** was **great** because it was for God. Before a great God there are no small works; everything should be done for the glory of God (Col 3:22).

b. **Now for the house of God I have prepared with all my might:** This was certainly true. When we consider all that David did to provide security, a location, the land, money, materials, supervisory staff, workers, plans, and an organized team to run the temple, it is evident that David gave this work of preparation **all** of his **might**.

c. **Moreover, because I have set my affection on the house of my God, I have given to the house of my God:** David gave all he gave because he loved the house of God. We naturally give to and support that which we love. *For where your treasure is, there your heart will be also* (Mat 6:21).

i. David specifically used the phrase **house of my God** to emphasize the personal connection; this was more personal than saying merely *the house of God*. Because God was David's God in a personal sense, David loved the **house of God**.

ii. **Over and above all that I have prepared for the holy house:** David loved the house of his God so much that he gave **over and above** what he gave before. David did an enormous amount of preparation and resource gathering to build the temple; but now he gave even more, even giving **over and above**.



d. **Who then is willing to consecrate himself this day to the LORD?** David brought up *his* giving – especially the **over and above** giving – he used it as an occasion to challenge his fellow Israelites to also **consecrate** themselves to the LORD.

i. Given the massive amount that David gathered for the building of the temple, it might be argued that the gifts of the people were unnecessary. Yet David knew that it was important to give the people an opportunity to give, for *their sake* more than for the sake of the building project itself. Their giving was a legitimate and important way to **consecrate** themselves to God.

ii. “The king’s appeal for each giver to ‘consecrate himself’ reads literally ‘to fill his hand.’ This was a technical phrase used to describe ordination to the priesthood; and Scripture, significantly, places the act of giving on this same level of devotion.” (Payne)

## 2. (6-9) *The giving of other Israelites.*

**Then the leaders of the fathers’ houses, leaders of the tribes of Israel, the captains of thousands and of hundreds, with the officers over the king’s work, offered willingly. They gave for the work of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron. And whoever had *precious* stones gave *them* to the treasury of the house of the LORD, into the hand of Jehiel the Gershonite. Then the people rejoiced, for they had offered willingly, because with a loyal heart they had offered willingly to the LORD; and King David also rejoiced greatly.**

a. **Then the leaders... offered willingly:** The people found it easy to give when they saw the greatness and

the value of the project and when they had good examples of *over and above* giving like King David.

**b. Then the people rejoiced, for they had offered willingly, because with a loyal heart they had offered willingly to the LORD:** The people found that it was a joyful thing to give so generously to God. They fulfilled the later New Testament idea of the cheerful giving (2Co 9:7).

## **B. David's Psalm blesses God before the people.**

*1. (10-12) David exalts the LORD.*

**Therefore David blessed the LORD before all the assembly; and David said:**

**"Blessed are You, LORD God of Israel, our Father, forever and ever.**

**Yours, O LORD, is the greatness,**

**The power and the glory,**

**The victory and the majesty;**

**For all *that is* in heaven and in earth *is Yours*;**

**Yours *is* the kingdom, O LORD,**

**And You are exalted as head over all.**

**Both riches and honor *come* from You,**

**And You reign over all.**

**In Your hand *is* power and might;**

**In Your hand *it is* to make great**

**And to give strength to all.**

**a. Therefore David blessed the LORD before all the assembly:** The generous giving made David rejoice and praise God. It wasn't for the sake of the wealth itself, but because it demonstrated that the hearts of the people were really interested in God and in His house.

**b. Blessed are You, LORD God of Israel, our Father, forever and ever:** This is the first time in the Bible that God is addressed directly as a **Father** over His people.

i. Jesus taught His disciples to pray beginning with this phrase, **our Father** (Mat 6:9-13). Jesus may have had this passage in mind when teaching His disciples about prayer, because there are other similarities between the two passages.

ii. "This verse supplies the conclusion to the Lord's Prayer: 'For thine is the kingdom' (Mat 6:13, KJV)." (Payne)

c. **Both riches and honor come from You:** David could say this as a man who had a life full of both **riches and honor**. He knew that those things came from God and not from David Himself.

2. (13-15) *David expresses thanks for the privilege of giving*

**"Now therefore, our God,  
We thank You  
And praise Your glorious name.  
But who *am* I, and who *are* my people,  
That we should be able to offer so willingly as this?  
For all things *come* from You,  
And of Your own we have given You.  
For we *are* aliens and pilgrims before You,  
As *were* all our fathers;  
Our days on earth *are* as a shadow,  
And without hope.**

a. **Who am I, and who are my people, that we should be able to offer so willingly as this?** David knew that both the *ability* and the *heart* to give were themselves gifts from God. He was actually humbled by having such a heart to give, both in himself and in the people of Israel as a group.

i. David knew this was true because he knew that **all things come from** God, and whatever they gave to God was His **own** to begin with.

ii. "That thou shouldst give us both such riches out of which we should be able to make such an offering, and such a willing and free heart to offer them; both of which are thy gifts, and the fruits of thy good grace and mercy to us." (Poole)

b. **Our days on earth are as a shadow, and without hope:** By emphasizing the weakness of man, David recognizes the greatness of God. He can take hopeless, alien pilgrims and shadows and use them to build a great house unto a great God.

i. "A shadow seemeth to be something, when indeed it is nothing; so is man's life: and the longer this shadow seemeth to be, the nearer the sun is to setting." (Trapp)

3. (16-19) *David commits the offering received from the people unto God.*

**"O LORD our God, all this abundance that we have prepared to build You a house for Your holy name is from Your hand, and *is* all Your own. I know also, my God, that You test the heart and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these *things*; and now with joy I have seen Your people, who are present here to offer willingly to You. O LORD God of Abraham, Isaac, and Israel, our fathers, keep this forever in the intent of the thoughts of the heart of Your people, and fix their heart toward You. And give my son Solomon a loyal heart to keep Your commandments and Your testimonies and Your statutes, to do all *these things*, and to build the temple for which I have made provision."**

a. **In the uprightness of my heart I have willingly offered all these things:** David knew that it was important to emphasize that his offering had been made

**willingly.** He gave because he wanted to, not merely as a demonstration to induce the people to give. David therefore also knew that the **people** made their offering **willingly** to God.

**b. Keep this forever in the intent of the thoughts of the heart of Your people, and fix their heart toward You:** David knew that the people of Israel were in a godly, wonderful place on this day of offering to the temple.

i. "Praise then merged into prayer that the state of mind in which they had given might be maintained; and for Solomon, that he might be kept with a perfect heart to complete the work of Temple building. It was a fitting and glorious ending to a great reign."  
(Morgan)

**c. And give my son Solomon a loyal heart to keep Your commandments:** David knew that this was the key to the lasting health of the kingdom of Israel and the security of his dynasty.

*4. (20) David leads the congregation in praise to God.*

**Then David said to all the assembly, "Now bless the LORD your God." So all the assembly blessed the LORD God of their fathers, and bowed their heads and prostrated themselves before the LORD and the king.**

**a. Now bless the LORD your God:** When it came time to **bless the LORD**, it wasn't enough for the people to feel a feeling in their heart. They had to *do* something to demonstrate their heart towards God, and they **bowed their heads and prostrated themselves before the LORD.**

**C. The end of David's reign.**

*1. (21-25) The nation rejoices as Solomon is enthroned.*

**And they made sacrifices to the LORD and offered burnt offerings to the LORD on the next day: a thousand bulls, a thousand rams, a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel. So they ate and drank before the LORD with great gladness on that day. And they made Solomon the son of David king the second time, and anointed *him* before the LORD *to be* the leader, and Zadok *to be* priest. Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. All the leaders and the mighty men, and also all the sons of King David, submitted themselves to King Solomon. So the LORD exalted Solomon exceedingly in the sight of all Israel, and bestowed on him *such* royal majesty as had not been on any king before him in Israel.**

a. **A thousand bulls, a thousand rams, a thousand lambs, with their drink offerings, and sacrifices in abundance:** This was a special day, probably celebrated *after* the death of David when Solomon formally took the throne. These sacrifices were used to feed the people of Israel, and **they ate and drank before the LORD** in a great feast of communion with God and one another.

b. **They made Solomon the son of David king the second time:** This was undoubtedly the enthronement after the rebellion of Adonijah had been defeated (1 Kings 1-2).

i. "For the first time (1Ki 1:38-39) it was done hastily, suddenly, and in a manner tumultuarily, by reason of Adonijah's sedition; but this here was done with good respite and great solemnity, but whether before or after David's death is questionable." (Trapp)

ii. **Submitted themselves to King Solomon:** "After Adonijah's death they all submitted themselves to

Solomon the king. Hebrew, Gave the hand under Solomon the king; haply they laid their hand under his thigh – that ancient ceremony (Gen 24:2; Gen 47:29), and swore to be faithful to him.” (Trapp)

c. **Then Solomon sat on the throne of the LORD as king:** “*On the throne of the Lord*, i.e. on the throne of Israel, which is called *the throne of the Lord*, either more generally, as all thrones are the Lord’s, *by whom kings reign*, Pro 8:15, and magistrates are ordained, Rom 13:1-2... signifies *which the Lord gave him*.” (Poole)

d. **And bestowed on him such royal majesty as had not been on any king before him in Israel:** This was true, but the wise reader understands that this was only because David had made this possible. The majesty of Solomon was really inherited from the work and wisdom and godliness and prayers of his father.

## 2. (26-30) *The end of King David’s reign.*

**Thus David the son of Jesse reigned over all Israel. And the period that he reigned over Israel was forty years; seven years he reigned in Hebron, and thirty-three years he reigned in Jerusalem. So he died in a good old age, full of days and riches and honor; and Solomon his son reigned in his place. Now the acts of King David, first and last, indeed they *are* written in the book of Samuel the seer, in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the events that happened to him, to Israel, and to all the kingdoms of the lands.**

a. **The period that he reigned over Israel was forty years:** There were other kings over Israel or Judah had reigns longer or more secure or more prosperous than David’s reign – but none were more glorious or godly. David remains Judah’s model king.

**b. So he died in a good old age, full of days and riches and honor:** David was a great king and his greatness is especially seen in his connection with the Messiah. One of the great titles of Jesus is, *Son of David*.

i. "Albeit he swam to the throne through a sea of sorrows; and so must all saints to the kingdom of heaven." (Trapp)

ii. "By birth, a *peasant*; by merit, a *prince*; in youth, a *hero*; in manhood, a *monarch*; and in age, a *saint*. The matter of Uriah and Bath-sheba is his great but only *blot*! There he sinned deeply; and no man ever suffered more in his body, soul, and domestic affairs, than he did in consequence. His penitence was as deep and as extraordinary as his crime; and nothing could surpass both but that eternal mercy that took away the guilt, assuaged the sorrow, and restored this most humbled transgressor to character, holiness, and happiness. Let the God of David be exalted forever!" (Clarke)